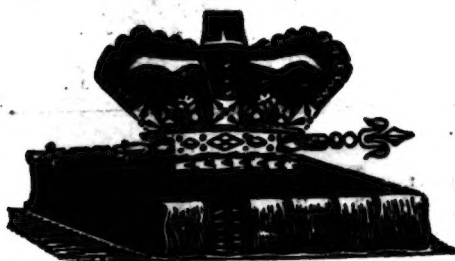


JOHN



BULL.

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This Evening, at 8.45, THE CRUSADERS. Messrs. Arthur Cecil, Cyril Maude, Henry Kumble, York Stephens, Sam Matthews, A. Aynsworth, Leith, and Lewis Waller; Misses Maude Millett, Olga Brandon, Lillie Belmore, T. Mayer, Williams, and Lady Monkton. At 8, TOMMY.

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LONDON, JANUARY 2.

CONSERVATIVE DISESTABLISHMENT.

Mr. CHAMBERLAIN will hardly feel surprised—he certainly cannot feel hurt or annoyed—that one of the most frequent arguments by which he seeks to persuade his fellow-Radicals to support Lord SALISBURY and his colleagues against Mr. GLADSTONE and his friends is beginning to arouse a considerable amount of dissatisfaction amongst Conservatives. Mr. CHAMBERLAIN has more than once or twice—unless we are mistaken—employed this line of reasoning in addressing Dissenters:—"You are anxious to get the Church disestablished. Very well, then, in which direction lies your best course of action in order to obtain what you want? You think, perhaps, that you had better support Mr. GLADSTONE. That, let me tell you, is altogether a mistaken notion. Mr. GLADSTONE has declared that Home Rule blocks the way. He and his party will refuse even to look at Disestablishment, or anything else, until Home Rule has been conceded to Ireland. And you may depend upon it that a very long time, indeed, will have to elapse before Ireland gets Home Rule. Even if we Unionists are in a minority after the next General Election, we are determined to leave no means untried to stave off the disintegration of the Realm. We shall be able to delay the granting of Home Rule indefinitely. And if Disestablishment has to wait till after Home Rule is given, it too will be indefinitely postponed. Now, that is not at all what you want. You want Disestablishment to be brought on as soon as possible. Then take my advice and vote for the Unionists. Here is the best chance you have of attaining the object which with you is paramount over all others."

This, in effect, is exactly how Mr. CHAMBERLAIN has expressed himself repeatedly to his Radical friends when trying to detach them from the Gladstonian following. No wonder the Tories are surprised. "If you want to get Disestablishment, vote for Lord SALISBURY and the Conservative Government"—that sounds strange advice indeed in Tory ears. "Is it possible," asks the astonished Conservative, "that Mr. CHAMBERLAIN can mean what he says? And, if he does mean it, has he any warrant for giving this extraordinary advice?"

It must be admitted that the idea of the Tories adopting Disestablishment as a policy is sufficiently startling by its novelty, and by the utter violence which it offers to every Tory tradition. So preposterous does the notion appear that we are naturally tempted to set it aside at once as outside the range of what is possible, and as therefore undeserving of discussion. Support of the Church has for generations been regarded as the keystone of Conservative policy, the first and chiefest article in its political creed. If Conservatives were to abandon the Church, what—we may ask—could they be trusted to stand by? To no institution in the country—not to the House of Lords, not to the Throne itself—are they bound by closer bonds than they are to the National Church.

Every consideration of what is right and fitting, every principle that Tories have ever professed, bids them fight on behalf of the Church to the death. Their history as a party in times past, their whole *raison d'être* in time to come, is inextricably linked with the loyal and uncompromising maintenance of this, the most venerable institution in the land. It is impossible to believe—so men will declare—that the

Conservatives could ever be thus false to themselves: impossible that they could bring themselves at last basely to betray what they have always professed so deeply to revere.

Now we fully admit the force of these considerations; and we are certainly not prepared to ignore them, simply because Mr. CHAMBERLAIN has told his Liberationist friends that their best chance of getting Disestablishment lies in supporting the Unionist Government. Besides, it may be plausibly urged that what he really meant may, after all, have been something of this kind:—"Help us, in combination with the Tories, to crush and finally pulverise this Home Rule agitation. Then, when it is removed out of the way, the field will be clear for you and us and all Liberals to combine to further Disestablishment." That, we repeat, is, so far as words go, a possible construction of the kind of talk to which Mr. CHAMBERLAIN has of late shown himself partial.

Still, this interpretation is open to an obvious objection. The only hope of permanently warding off the Home Rule danger lies in the continuous exclusion from power of the Separatist Radicals, who form the overwhelming majority of Liberals; and the maintenance of the supremacy of the Unionists, by far the greater number of whom must always be Conservatives. In that case, however, it is difficult to see how Disestablishment could be carried without the active assistance of the Conservatives. The conclusion seems, therefore, almost forced upon us that Mr. CHAMBERLAIN—who never speaks at random, and cannot be accused of uttering things that he is not prepared to stand by afterwards—believes it safe to anticipate that the Conservatives will, at no very distant date, be found undertaking a policy of Disestablishment.

It still remains to ask—is Mr. CHAMBERLAIN justified in this anticipation? Is there really any reason to suppose that the Conservatives will help to overthrow the Established Church? Now to that question, only a very few years ago—say five years ago—we, at any rate, should have felt warranted in returning an emphatic and an unqualified negative. But we are constrained to confess that, in this connection, matters do not by any means stand where they did five years ago—no, nor even a twelvemonth ago. Frankly, we cannot profess to feel entire confidence that those men who have already swallowed so many of their former professions can be implicitly relied upon to make a stand at any given point hereafter.

We still seem to hear the miserable argument that was urged so often in extenuation of Conservative tergiversation on the question of Free Education—"Free Education must come: better accept it from the hands of your friends than be forced to receive it from those of your foes." Can we be sure that a similar plea will not serve again later on in some such form as this:—"Disestablishment is absolutely inevitable: the only question is whether we or the Radicals shall carry it out. Would it not be wiser to have it settled by those who could secure for the Church far better terms than she would ever obtain if the Radicals had the settling of it?"

M. MERCIER'S DISMISSAL.

The dismissal of M. MERCIER, the Liberal Prime Minister of the Province of Quebec, together with his colleagues, by the Lieutenant-Governor, M. ANGERS, has been met with a loud outcry against the alleged "unconstitutional" character of the LIEUTENANT-GOVERNOR's action. That M. MERCIER and his followers should have protested against what they term this "usurpation of power" is natural enough. It is just as natural as that they should pretend that it endangers the rights of the Province of Quebec, or as that they should hint at civil war as a possible con-

sequence. These are the familiar and even somewhat stale tactics of unscrupulous Radical politicians. They always threaten violence whenever their schemes are thwarted, and see their advantage in making their appeal to the excited passions of the ignorant masses rather than to the calm judgment of educated men.

This, we say, was to be expected. What was not to be expected was the patronage extended to this mischievous nonsense by serious organs of opinion here in England. We are amazed to find a journal like the *Spectator* declaring that the LIEUTENANT-GOVERNOR of QUEBEC has "made a grave blunder in constitutional law" by his treatment of M. MERCIER. What does the charge mean? Does the *Spectator* hold that it is illegal for the Sovereign—or the officer who personally represents the Sovereign—to dismiss a Minister? If such an act were a breach of law, it would be null and void, and could be set aside by an appeal to the proper legal tribunal. Doubtless, however, what the *Spectator* means is that the LIEUTENANT-GOVERNOR has violated an unwritten law of the Constitution, under which (so it is alleged) it pertains solely to the Legislature to dismiss a Minister from office. The question at issue is, therefore, whether the Constitution really recognises any such law—whether the Sovereign does not constitutionally possess the power which M. ANGERS has just exercised of dispensing with the services of one who occupies the post of adviser to the Crown.

What we are prepared to maintain is that the Sovereign does, both theoretically and actually, possess the power and the right of choosing and of dismissing the Ministers of the Crown. Here in Great Britain that power was actually exercised in its extreme form in the last reign. It is really exercised every time the Sovereign "sends for" a Statesman to form an Administration. The power of selection obviously implies, or rather is identical with, the power of dismissal. No doubt it will be said that the power of dismissal has not been exercised during the present reign (though something very like the exercise of that power occurred when Lord PALMERSTON was forced to leave the Foreign Office); that therefore it has fallen into abeyance; and that therefore to exercise it after so long an interval is to act unconstitutionally.

To this line of reasoning we must altogether demur. It does not in the least follow because—owing to lack of just occasion—a right has not been exercised by the Crown, that therefore it has ceased to exist. Desuetude in this case does not necessarily mean expiration. The Crown has not, for many years, seen fit to exercise the right of dismissing a Minister; but, as we have already contended, the existence of that right is distinctly implied in the correlative right of selecting a Minister. It would be an over-statement to assert even that the right in question is lying dormant. It is not dormant: it exists in full force; it may be exercised whenever there is adequate reason—as happily there seldom is—for exercising it.

Therefore, the sole question that remains to be considered in the case of Quebec is, whether the LIEUTENANT-GOVERNOR had or had not adequate reason for relieving M. MERCIER and his colleagues from their functions. What are the facts? Simply these: that the members of the Administration had been accused of wholesale jobbery and corruption, and of using their official position to promote their private personal ends; and that the LIEUTENANT-GOVERNOR believed these charges to have been proved. Was it his duty, under the circumstances, to wait and leave the matter to be adjudicated upon by the Legislature? Clearly not. In such a situation the honour of the country and the public interest alike imperatively demand that not a moment should be lost in removing from office men over whose heads so heavy a cloud of personal disgrace was hanging. The commonest sense of decency and self-respect should have convinced Mr. MERCIER and his colleagues of the propriety of resigning office under the circum-

stances. In default of this voluntary action on their part, it fell to the lot of the QUEEN'S representative to remedy the deficiency.

It is exactly on such an occasion as this that the power of the CROWN is exercised with immense public advantage. It constitutes a reserve force to be employed whenever the party politicians—of whom the CROWN is independent—fail to perform their most elementary duties. Used in this way the prerogative of the CROWN is a supreme guarantee of the public liberties. There is all the difference between the direct interposition of the Sovereign in purely political affairs, and his intervention in a case where the personal integrity of his advisers is in question. As our readers are aware, the strengthening of the Royal prerogative has been repeatedly advocated in these columns as a much-needed counterpoise to the growth of democratic influence and the continual attempts of the House of Commons to overstep the limit of its constitutional functions. But this dispute in Quebec does not furnish a case in point. Even in the mother country, where the Royal prerogative has, during the present reign, been suffered to fall into a certain amount of obscurity, it is hardly open to doubt that an Administration plausibly accused of corrupt practices, yet refusing to quit office, would be summarily dismissed by the QUEEN, without waiting for a Parliamentary verdict on their conduct. It is, indeed, derogatory to the dignity of the CROWN to suppose that it cannot defend itself under similar circumstances, without the intervention of the House of Commons.

H.R.H. PRINCE GEORGE OF WALES.

Prince George is second to no member of the Royal Family in popularity and public esteem. Englishmen have always had a special regard for Sailor Princes, and Prince George, like his uncle, the Duke of Edinburgh, is respected for the devotion and the efficiency with which he has discharged his duties in the Navy. Everybody hopes that so able an officer will long be permitted thus to serve his Queen and Country. At the present moment Prince George is an object of peculiar interest. He has just recovered, to the joy of the whole nation, from a serious illness. It is reported that his Royal Highness expressed his surprise at finding how popular he was among all classes of his countrymen. That feeling does credit to his modesty. Everybody but himself knew how highly he was esteemed, and how thoroughly he deserved to be so.

"Lord Randolph Churchill," says the *Natal Advertiser*, "may be a wonderful Chancellor of the Exchequer and Conservative-Democrat (whatever that may mean), but he is a mighty poor traveller and a worse newspaper correspondent. His 'special correspondence' has consisted of nothing but yards of silly twaddle, very much about himself and very little about South Africa. Lord Randolph's South African trip has proved the man to be a very much over-rated individual. It afforded him a magnificent opportunity of displaying the powers of a statesman and observer, and of leaving behind him in South Africa an honoured name, while immensely increasing his prestige at home. Instead of that he has made a fool of himself."

In constructing the subway between the Great Northern terminus and King's-cross station of the Metropolitan Railway the engineers have come across a solid block of concrete several yards square, two feet under the centre of the roadway, a few feet north of the Metropolitan tunnel. According to old plans, it is the foundation of the cross erected in 1290, by order of Edward I., as one of the resting-places of the body of Queen Eleanor on its way from Hornby, in Lincoln, where she died, to Westminster Abbey. Owing to the close proximity of the traffic above it has been found impracticable to blast the block by powder or dynamite. Consequently, the men have to work upon it with steel wedges and sledge hammers, very little impression, however, being made day by day, as the wedges quickly turn up.

Reviews.

THE OLD AND THE NEW.*

Probably there has been no greater change among the many great changes which the reign of Queen Victoria has witnessed than that which has taken place during that reign in the rural life of England. This would of itself be a sufficient justification for the publication of the very interesting and curious little volume on *English Country Life*, by Mr. Kebbell, even if it had not the additional justification to be found in the access of curiosity recently shown by the public touching everything connected with that life. It is hardly necessary to refer to the popularity of the books of Dr. Jessop, Mr. Richard Jefferies, and others as a proof of that interest, but it may add to our tribute to the merits of Mr. Kebbell's volume if we state that it is not unworthy to take rank beside those popular books. Much of it is, as he tells us in his preface, "the reproduction, in other words, of thoughts, opinions, and descriptions first published many years ago," while other parts of it have been written with more direct reference to passing events and the changed conditions of country society which the author has lived to witness. But both the old and the new matter contribute much to a due appreciation of an important problem in modern politics, and ever since rash modern legislation has invested the agricultural poor with a very undue share of power in the government of the country it has become of more importance to understand properly the condition of the agricultural labourer, and his relation—we are sorry to say, his greatly changed relation—towards the squire, the parson, and the tenant farmer, the three other important factors in the problem. To the study of each of these classes, both as they were and as they are, Mr. Kebbell has devoted considerable attention, and the contrast between the present and the past, in regard to each of them, is well brought out in the volume now under notice, which the author claims to be founded on his actual experience and his long personal familiarity with clergy, farmers, country gentlemen, and labourers, extending over a period of more than thirty years, and, as he specially insists, on that most valuable "kind of knowledge which comes from long habit, association, and sympathy, and is not hastily acquired to meet any particular demand." This book has, therefore, the additional attraction of not having been written to order, but out of the fulness of the heart, and this much increases its value as a contribution to the study both of the political and the social questions in relation to the agricultural labourer, which are each day more and more forcing themselves upon the notice of all thoughtful men.

Mr. Kebbell, after devoting a section of his book to each of the four classes to which we have referred, concludes by carrying his retrospect still further back into the eighteenth century, dwelling specially "on the air of repose" which breathes over that century, and pointing out how, "if it had little progress it had little worry, and no doubt." Nowadays all is changed, and the contrast is well worked out in the following striking passage:—

The most sanguine Conservative knows that institutions are everywhere on their trial, that authority is everywhere disputed, that subordination is everywhere derided. But to the men of the eighteenth century none of these disquieting elements presented themselves. Everything around them breathed of permanence, stability, and security; institutions were regarded as facts about which it was ridiculous to argue. It was not supposed possible that we could do without the Church and the Monarchy. There was a reality, solidity about men's convictions in those days which must have been a great source of moral and intellectual comfort. Happy they who lived in the prescientific age! Happy Old Leisure, sauntering by his garden wall, and picking the leaves off the apricots! Happy old vicar, smoking his pipe in peace, untroubled by Darwins and Colensoes, scratching the head of his faithful old brown setter, with his single-barrelled flint-and-steel in the corner by his side!

I am inclined to believe that with some qualities, which the general consent of mankind has, till quite recent times, esteemed highly beneficial to society, the eighteenth century was more largely endowed than its successor. I mean respect for law and constitutional authority as such, and that kind of rational self-knowledge which recognises the facts of human nature, and not only sees nothing degrading in subordination, but accepts it as the one essential principle of all permanent political communities. I hope I shall not be so far misunderstood as to be supposed to deny that there is any other kind of

* *The Old and the New English Country Life*. By T. E. Kebbell.—Edinburgh and London: Wm. Blackwood and Sons, 1891.

earnestness. There is the earnestness of curiosity and inquiry; the earnestness which seeks the law within the law. But there is also the earnestness which comes of a simple desire to perform our allotted duties under the system of things which we find to be in existence, and asks for no higher satisfaction than the consciousness of having been successful. I cannot help thinking that of this kind of earnestness there was rather more in the past century than there is in the present. The motto of Englishmen then was *Spartan nactuses*, and it was, I think, the mixture of this simple sense of duty with the somewhat tougher moral fibre of the period which produced such men as Clive and Hastings and many of our great Indian and colonial administrators, with whom their duty to their country was an all-sufficient motive of action and ample warrant for the means they might adopt in the discharge of it.

We have been so accustomed to speak contemptuously of the eighteenth century that it is well that its merits as well as its demerits should be brought before an age somewhat too sceptical of the one and too apt to dwell complacently on the other. But the main interest of Mr. Kebbell's book is to be found in his treatment of the past and present condition of the four classes into which he divides his subject. To commence with the clergy, he points out how, even in the days of deadness, before the Oxford revival, zealous and active parish priests were to be found who, possessing the advantage of a quiet undoubting confidence in themselves and their position, were almost entirely free from any undue solicitude about public opinion. Moreover, even those who were to our modern ideas somewhat supine and indifferent to the higher aspects of their calling, as we regard it, yet did a great deal of good in their way, and attracted the people to the Church by ties no less strong though less spiritual than exist now. The country parson of the old type was "accepted as part of the constitution, a country gentleman, a magistrate, charged with civil as well as with religious functions, and sharing with the squire the duty of keeping order within a given district." This is not an exalted ideal, and we are inclined to value more highly than Mr. Kebbell does the higher view of the Church and of the duties of the Priest, which has arisen since the great Oxford revival. He contends that, though this higher view has had a marked success in reclaiming the masses of the working population, it has weakened the position of the country parson, and looks back regretfully to the old days, insisting that even the increased efficiency of the clergy of to-day is not without its drawbacks. For, as he maintains, "the great point which the body of English country clergy of to-day seem to possess in common is that they feel less strongly than they did that they are part of our great national system, and more strongly than they did that their position in the country depends exclusively on their personal efficiency." Nothing now-a-days is "taken for granted," and we no longer find that "tacit recognition of the Church's national position and acquiescence in 'her social superiority,' which were accorded by the elder generation of Nonconformists. Mr. Kebbell's sketch of the old-fashioned country parson is very graphic, and deserves to be quoted at length. After pointing out that some of the varieties are quite extinct while others still linger on in sequestered parishes, he thus continues:—

Thirty or forty years ago there were many survivors of the old breed—men born in the last century, who were ordained and settled down in country livings while Lord Liverpool was Prime Minister, and who, though many of them had the sense to see that the revival of 1883 was historically unassailable, never took to it kindly, and seemed redolent to the last of high pews, black gowns, bassoons, fiddles and parish clerks in top-boots. I myself, however, can recollect an older specimen than even these—one who, born before the death of Chatham, lived to see the death of Palmerston, and carried far down into the second half of the nineteenth century not only the habits and opinions, but even the costume, of the age of Pitt and Fox. He never had a pair of trousers in his life; and though it was to be gathered from his conversation that he had some time in his dandy days figured in boots and buckskins, my own impression is that when I knew him he had never worn a boot for forty years. In height he was about 5ft. 8in., and was always dressed in a very broad-skirted black tail-coat, coming well up into the hollow of his head behind, a black single-breasted waistcoat, black knee-breeches, shoes, and gaiters. He wore no shirt-collar, but a voluminous white neckerchief wound round his neck in soft thick folds, contrasting favourably with the tight cravat and high "stick-ups" which were then in vogue. On festive occasions he appeared, of course, in black silks and silver buckles; and I can recollect him when a young man of sixty-five or so wearing the tight black silk pantaloons, which are chiefly known to the present generation by the portrait of the late Sir Robert Peel. He played

a very good rubber, and was a welcome guest at all the dinner-parties in the neighbourhood, where he was treated with great respect, and in his later years regarded with much interest by those who met him for the first time. He was fond of society, and well qualified to shine in it, his natural gaiety and his old-fashioned politeness mingling together very happily. But, much as he enjoyed himself abroad, it was in his own village, and among his own people, that he sought and found the good of his life. He knew no pleasanter hours than those which he spent in a round of cottage visits, chatting with the mothers and grandmothers of the hamlet at their afternoon tea, observing traits of character, local idioms, and specimens of rustic humour, which it was his delight to retail in the evening to an appreciative circle at the parsonage.

The cottagers, in turn, were equally glad to see him, for except in cases of illness, his conversation was of a secular character; and as he was skilled in horticulture, and learned, as Dominic Sampson would have said, in that which appertaineth unto swine and poultry, he was able to give them useful hints on these subjects, and sometimes left them wiser than he found them—a result not always, perhaps, attained by men of more spiritual zeal, who are fond of improving all occasions. Not but what, if either man or woman had been long absent from church, without being able to assign a good reason for it, he would administer a grave rebuke, all the more telling from his habitual easy good-nature. It was seldom that these visiting days did not result in one or more plates making their appearance at the parsonage dinner-table, to be filled with alices from the joint simmering in abundance of gravy, for some invalid parishioner whose case required good living. On a summer evening he delighted to stroll down his fields as far as the allotment-grounds which he had provided for the labourers out of his small glebe, and inspect their crops or their tillage; and I can see him now in the hay-field, with his hands in his pockets, and a benignant smile upon his countenance, as he exchanged jokes with the mowers or the rakers—there were no machines then—who might have had perhaps just a drop more beer than would have been altogether good for them at any other time than harvest—but who never forgot themselves, even under the influence of malt, in talking to the "parson" who, I don't suppose, ever heard a rude word uttered in his presence during the whole fifty-six years that he reigned over that little kingdom. He always dined with the village club at their annual feast, and watched with delight the rapid disappearance of the roast veal and batter puddings, which were considered the prime dainties on such occasions. He did not disapprove of a moderate hilarity, though he retired before the dancing began, only lingering long enough on one occasion to hear, to his life-long amusement, a rustic gallant assure a young lady of his acquaintance that he "would kiss her if she wished it." At home he found occupation in farming the few acres of land which he kept in his own hands, in pruning his apricot and apple trees, in keeping in order the shady walks which he had formed in various corners of his garden, in looking after the ducks, guinea-fowls, and turkeys which thronged his little farmyard, and in sometimes dragging the brook which ran through his meadows, and yielded good pike, eels, perch, and roach, which, as his sons grew up, were reserved for angling purposes. He was no sportsman, though very fond of natural history, and a student of the "habits of birds, who build at their ease in the thick leafy covert which engirdled on every side his own snug ivy-covered house. He knew the eggs and the nests of every common bird that flew, and was always well pleased if his children brought him specimens of the rarer kinds, or of such as only haunted the more distant fields and brook-sides. In this round of simple amusements our country parson passed his years, quite unaware that for six days of the week anything more could be required of him, or that the days were coming when zealots and bigots would

"Call his harmless life a crime,"

and the clergy would be summoned to exchange their sickles and their pruning-knives for the weapons of spiritual warfare, and their quiet game of whist and their pleasant village gossip for the "serious problem of humanity," which, in the language of the new school, are "everywhere calling for solution." That day, indeed, came even to this good old gentleman before he was called from his earthly home to a better one, where, let us hope, there are neither schools nor school boards, neither conscience clauses nor revised codes, and, where payment for results having been made once for all, we shall, we trust, never hear of it again.

From the country parson he proceeds to the country gentleman, and gives the following sketch of his usual training and of the advantages which result from it:—

The boys go to Eton or some other of our leading public schools. In the holidays they learn to ride and shoot, and as soon as they can knock over eleven rabbits out of twelve, and jump their ponies over anything their own size, they entered with the partridges, and make their appearance with the hounds. During their novitiate they make acquaintance with the farmers and their sons, who think it a great day when the young squire, at 11 or 12 years of age, first comes out coursing on his Shetland pony, which any one of them is proud to lift over the gaps, rider and all, though the little

gentleman's dignity sometimes suffers in the process. In the summer evenings he plays cricket with the village club, and in these various ways becomes familiarly known to both the tenants and the labourers in the immediate vicinity of the Hall. He thus acquires an insight into the character of the whole class and a knowledge of their wants, wishes, and prejudices, which can be obtained by no other kind of teaching. He comes to understand their language, and their peculiar modes of expressing themselves. He grows up in real sympathy with them; and in after-life his charities and his benignities lose all the eleemosynary or patronising element which is sometimes imputed to such favour in the savour of person affection and "Auld Lang Syne" which still clings them.

If the heir does not go abroad with his regiment, he probably travels a year or two after leaving college, and comes back to the old home to find his boyish friends sprung up into stalwart young farmers setting up in life for themselves, but still looking forward to settle where their fathers and forefathers have dwelt so long, at the first convenient opportunity. No sophistry can convince us that the relations so established between the owners and cultivators of the soil are not far more conducive to the public good than any which can possibly exist between capital and labour in our great cities. They prevent the irritation which is elsewhere excited by strong social contrasts unrelieved by the mellowing influences of hereditary connection and early personal intercourse, and they show the rich and the poor, the lord and the tenant, the superior and the inferior, living side by side, not only without any of the friction which the juxtaposition generates elsewhere, but in a condition of great social contentment, in which the virtues of loyalty and respect on one side, and liberality, confidence, and kindness on the other, grow naturally and flourish, till the Radical demagogue appears, like the wild boar out of the woods, to root them up. We say that the spectacle presented by a well-ordered English village, with a resident squire and clergymen, such as was all but universal thirty years ago, and is still rather the rule than the exception, is the best rebuke to agrarian agitation and cockney ignorance that can possibly be administered.

The benefit which the peasantry and their families derive from the great House, and the loss it would be to them if the country gentleman ceased to live among them, and the Hall were converted into a farmhouse, its gardens and pleasure grounds into grass and turnip fields, are eloquently described by Mr. Keble. He is hopeful that even the present agricultural depression which threatened at one time to estrange the tenantry from their landlords, may end in bringing them closer together if it results in a return by the country gentry to the simpler habits of their fathers, and leads them to live entirely on their estates, and for weal or woe to throw in their lot with their dependents. In reference to this branch of his subject Mr. Keble gives us a very interesting digression on the question of that "Parliament out of Session," which has spoiled the holiday of the House of Commons, and invested parliamentary life with quite a new character. This he contrasts most unfavourably with the old order of affairs to which the enormous additions to the county constituencies made by the Act of 1885 have put an end.

Statesmen then had nothing to counteract the very natural desire of English gentlemen to escape from the dust, and heat, and din of the political conflict into the cooler and quieter atmosphere of country life, with all its favourite occupations. Men like Fox and Walpole, and in our own time Lord Palmerston and Lord Derby, were able to throw off official cares when they turned their backs on Downing-street, as they took off their clothes on going to bed. But they would not have been allowed to do so now. Reproduce the old situation under our present conditions, and we shall find Fox, instead of stumping the turnips after partridges, stumping the country against Jingoism, and abusing "that vile fellow," as he called Pitt, from Land's End to Berwick-upon-Tweed. Pitt would be summoned from the shades of Hollywood and his favourite pursuits at Walmer, to take the field on a similar errand. Those happy luncheon-parties at the farm house, the huge hunches of bread and cheese, the complete freedom and abandon, described by Lady Hester Stanhope, would have had to be exchanged for the noisy streets of some overgrown manufacturing town, and the fetid atmosphere of town-halls and platforms. Burke would have been called away from his cows and his cottagers, and the favourite groves in which he held high converse with Wyndham and Johnson, to speak on behalf of the Liberal Unionists at St. James's Hall or the Constitutional Club, and would have fanned the feud between himself and his former friends to frenzied exasperation. Wyndham would have had no time for mathematics or philosophy, and must have given up his practice of driving about from one country house to another, and conversing with all sorts and conditions of men, as was his favourite habit. These men then would have had no change. They would only have gone from one kind of Parliament to another. They would have had little time for thought; reading and reflection; and it may be that in that case some of their finest Parliamentary

performances would have been lost to us. Many years ago, when this system of autumnal oratory had reached nothing like its present height, the *Times* said in reference to a speech of Mr. Disraeli's, that all work and no play made even Ben a dull boy. We may be thankful, perhaps, that men such as we have here named the

"Magnanimi herbes, nati melioribus annis"—

were spared the ordeal.

The next branch of Mr. Keble's subject is the farmer, and the chapter dealing with him is one of the most interesting in his book, from which, however, we can only quote one sketch of the old-fashioned farmer as a pendant to that of the old-fashioned clergyman which we have already given:—

Another of the same kind whom I remember still better, was a somewhat crabbed and gnarled old fellow, but thoroughly sound at core. I can just recollect him in church, dressed a good deal like Mr. Poyser—the same drab coat and breeches, and the same richly flowered waistcoat. These, however, disappeared in my early childhood, about the same time as the village stocks and the parish clerks' top-boots, and gave way to the broad-skirted black garment which remained his Sunday attire to his death. The sons of such men were then wearing swallow-tailed coats, generally dark-green or brown, with brass buttons. But the fathers remained faithful to the old style, and I think, as far as personal appearance went, they had the best of it. Old Master Woollem, as he was always called—his real name was Woolcome—was a man of saturnine temperament, disliked rather by us boys, because he objected to our getting over his fences, or prowling about his farmyard and out-houses, bird-nesting, or sparrow-catching; but a staunch friend to the parson, an excellent master, and liberal in his charities. He was even more strict in his devotion to old farming ideas than the other old gentlemen I have mentioned. He had been brought up at a time when farmers or their wives and daughters went off to market in the winter while it was still dark, transacted their business by candle-light, and were home again by dinner-time. To the last he did not like to see his daughters doing any ornamental work, reading any light literature, or exhibiting the faintest approach to any little finery in their dress. If he detected anything of the kind, he generally remained quite silent, but those who knew him knew well what he meant. Sometimes he refused food—literally like David, turning his face to the wall and eating no bread. The last authenticated instance of his declining to eat his dinner was on his suddenly discovering that his eldest son had been guilty of a breach of all the family traditions by going out with the hounds. The young man did not appear at table. The new spurs were missing from their accustomed hook over the fireplace. The old man remembered that the hounds had met in the neighbourhood that morning. The bitter truth flashed upon him in a moment. "My lord's gone a-hunting," he exclaimed to his wife, with suppressed emotion, "and you knowed to it." This last reflection was too much for him, and, drawing his chair away to the chimney-corner, he refused to be comforted. His silence on these occasions was more terrible than words: he moved about the house and premises wrapped in the deepest gloom; and during one of these fits of dejection his youngest daughter, a nice-looking girl of nineteen, was driven in despair to tuck up her sleeves, go down upon her knees, and scrub the kitchen-floor till her arms ached, as the only means of recalling him to a more cheerful view of existence. Propitiated by this act of homage to the spirit of a better age and the duties of his own faith, old Master Woollem is said to have actually smiled, and harmony was once more restored to the domestic circle.

In spite of the little peculiarities, Woollem was a man of great natural shrewdness and general intelligence, was never loud or noisy in his talk, and knew "how to conduct himself," and what kind of language to use, in whatever society he was thrown. He would never have said the gross things which some farmers of those days uttered quite innocently concerning their flocks and herds, nor yet the really simple or really racy things which I have heard from others, indicating, no doubt, some confusion of ideas, but all the more interesting on that account to students of the law of thought.

Our review has already extended to such a length that we have not time or space to dwell, as we should like to dwell, upon the last of Mr. Keble's four classes, though, perhaps, it is the chapter devoted to the peasantry on which he has bestowed most pains, and to which he attributes most importance. He expresses a strong opinion that it was the New Poor Law which first disturbed to any serious extent the old feelings of amity and loyalty between the peasantry and the gentry, and believes that it went far beyond the necessities of the case, which would have been amply satisfied by the repeal of the Act of 1795. But his main attention is devoted, not so much to historical retrospect as to a survey of the present material position of the labourer, which he holds to be better, not merely absolutely, but relatively to the other agricultural classes,

than it has been for the last hundred and fifty years :—

Ordinary commodities — bread, mutton, bacon, cheese, butter, tea and sugar, boots, shoes, and coats — are all from 20 to 30 per cent. cheaper than they were eighteen years ago, while wages are just about the same. The village labourer now is a wholly different man from what he was in the last generation. He wears different clothes, eats different food, lives in a different house, and works in a different manner. He wears broadcloth on Sundays, and sometimes at his work too. The old smock-frock is entirely discarded, except by a few village patriarchs, who cling to it just as gentlemen here and there cling to their pigtails in the reign of George IV. That decent garb will soon become a thing of the past, equally with the more picturesque velvet coat. Corduroy knee-brooches, well-fitting grey worsted stockings, and neat well-greased boots, which formed the Sunday attire of the younger peasantry thirty years ago. They must all now have their black coats to their backs, and badly made trousers on their legs, and badly polished boots on their feet; the consequence being that they do not look a quarter so much like gentlemen as they did in their old costume, and are all the poorer for looking all the more vulgar.

The average day-labourer in regular work now eats butcher's meat much oftener than he used to do. He will often have broiled ham for breakfast; and at harvest-time, when his wife, or oftener his little girl, carries out "father's tea" to him in the meadows, if you lift the corner of her apron, or peep into her basket, ten to one you will find a tin of preserved salmon or a box of sardines stowed away between the loaf and the jug. Look into the window of the village shop, and see the tale it tells—tinned meats and soups, delicacies and "kickshaws," which, to the rude forefathers of the hamlet, would have seemed as strange and wonderful as the Tokay and Johannisberg of Lord de Mowbray seemed to the savages of Hell House-yard. Grocery and chandlery are now brought round to the villages in vans at a much lower rate than the local shopkeepers can afford to sell them at. Necessaries are far cheaper than they were in the labourer's childhood, and luxuries have now become as cheap as necessities were then.

We feel inclined to doubt the preserved salmon and the box of sardines, but Mr. Keblell assures us that all his facts, where not taken from official sources, are derived partly from personal experience, and partly from answers to questions addressed by him to residents in the country, including some who have themselves worked as day labourers. Still, despite this improvement in the material condition of the labourer, the fact remains that there has been a large exodus from the country into the towns, due to a newly-awakened ambition among the peasantry who believe that their fellow-labourers in the towns have opportunities of rising to which they themselves cannot attain while dwelling in the country. After discussing the causes of this exodus, Mr. Keblell proceeds to consider the prospects of the future in a passage which is well worthy of attention :—

We have now gone over the various causes to which the so-called "exodus" of the agricultural population may be attributed, and we find, as might be expected, that those who remain behind are inferior both in character and intelligence to those who have departed. We are next confronted with the fact that it will be these men, and not the peasantry of an earlier and better day, who will represent the peasant vote in the new scheme of county government. I, for one, should have no fear of that class of labourers from whom formerly came all the skilled workmen, and among whom every farmer found his right-hand man. These men, with their higher education and sharpened wits, have not parted with their old traditions and old associations, to fall under the yoke of new masters and become the cat's-paws of a selfish conspiracy. Supposing them to retain not a remnant of their former respect for the ancient proprietors of the soil, and the families with whom their ancestors have been connected for so many generations, they have got some ideas of political economy instead; while their minds have been sufficiently trained to accustom them to look a little way ahead in judging of questions which touch their own immediate interests. They would not be so likely as the more ignorant class whom they have left behind them, to judge of the small farm question by its immediate benefits without looking to its ultimate results. Their minds would be capable of embracing both sides of the controversy; while on questions of pauperism and poor-relief, their own self-respect would be some guarantee against their sanctioning extreme courses.

But can we say as much of the residuum, left to their own sweet wills, and uncontrolled and uninfluenced by the more intelligent members of their order who have left the soil? I doubt it. It is among these, if anywhere among the peasantry, that the worst kinds of demagogues will find their readiest tools and most ignorant and credulous disciples. It is among these that communistic doctrines may possibly make some progress—and any theories whatever which promise a day's independence, regardless of all future consequences. It is difficult to say exactly what thoughts are passing through their brains at this moment. Some of these

men may fancy themselves ill-used; some few may cherish a grudge against the farmers; and a still smaller number may have been taught to see their enemies in the gentry. I fancy, however, that their feeling towards both is one rather of indifference. But they think a good deal of the "turn and turn about" doctrine. They have a kind of vague idea that it ought to be their turn now. The gentry, the farmers, have had a good time of it, they think, for many centuries. Why should not they themselves have a slice of good fortune at last? I don't think they go farther than this. Such ideas as that the land belongs to them; that they have been robbed of it; that the present owners are tyrants and oppressors—I do not think have made much way with them. They apply the parable of Dives and Lazarus to the conditions of this world. They think that those above them have had their good things, and likewise themselves evil things. They are therefore entitled to compensation. They have no dislike of gentlemen as such; nor do they want to be gentlemen themselves. They know very well that they have experienced nothing but kindness from the old families and from the clergy; and they have, as a rule, no angry feelings towards them. They have no desire to injure them for the sake of injuring them. They wish only to better themselves.

He has a great reliance on the inherent Conservative instincts of the English peasantry, which will, as he believes, "long struggle against the sweeping changes recommended to them," "however apparently favourable to their own interest." But he points out that this Conservative instinct ought to be fostered and made the most of by the natural leaders of the peasantry—the parson and the squire; and expresses a strong hope that if these do their duty, as in ninety-nine cases out of a hundred, where they are resident, they do do it, much of the agitator's eloquence will be exerted in vain. At the same time, he cannot share the confidence of those who believe that under the new régime the distribution of power will not be materially altered, and the rural system of England will present an unchanged exterior. However this may be, he cannot himself help—and after reading his most interesting book his readers will probably share his feeling—"casting a longing, lingering look on 'the ancient race, with their antique virtues and simple, kindly manners, and devoutly hoping that the greater enlightenment of the new generation may compensate for their absence.'"

SHORT NOTICES.

We cannot exactly remember to what volume of *Cassell's National Library* our last notice extended, but if we mistake not it was that in which *Rasselas* was reproduced. Since then nearly a dozen further volumes have appeared of this, which is perhaps the cheapest of the many ventures in cheap literature embarked upon by the enterprising publishers. The most noteworthy of them is Spenser's *Daphnida and Other Poems*, which has not, we think, appeared in any similar collection; and the *Memorabilia* is also worthy of notice, though we doubt if *Memorable Thoughts of Socrates* is a strictly accurate reproduction of the title of Xenophon's well-known work. As we have before said, the publication of separate plays of Shakespeare, of which there are no less than four in the dozen volumes now under notice, *The Midsummer Night's Dream*, *All's Well that Ends Well*, *King Henry VIII.*, and *King John*, seems somewhat of a work of supererogation in the presence of the number of cheap editions of his complete works which are in the market, and a similar objection, perhaps, applies to the inclusion in the *National Library of Paradise Lost*, though it does not apply to the reproduction of *Knickerbocker's New York*, and of *Sintram and His Companions*.

Mr. F. P. Badham, the author of a small work on *The Formation of the Gospels* (Kegan Paul, Trench, Trübner and Co.), sets himself to prove the following theory on the subject :—(1) That a Jewish Gospel was written before the destruction of Jerusalem; (2) that after that event a second Jewish Gospel was composed by way of supplement to the former; (3) that an editor combined the two Jewish Gospels together, intending to supersede these twin narratives; (4) that "a Pauline Christian," who had seen them, and possessed a little new matter derived from an eye-witness, composed our present "St. Mark," hoping to supersede the last-named compilation; (5) that St. Mark himself drew up a different document from that which passes under his name, that it consisted of the "Preaching of Peter," and that this is identical with what is common to St. Matthew and St. Luke; (6) that St. Luke tried to harmonise St. Mark's "Preaching of Peter" with the Gospel erroneously ascribed to St. Mark, and combined this narrative with some original knowledge relative to the Nativity and the Resurrection—thus producing our third canonical Gospel; and (7) that

St. Matthew formed our first canonical Gospel by interpolating certain sections of the "Preaching of Peter" into the combined edition of the twin Jewish Gospels. For the author's attempt to prove this theory we must refer our readers to his book. For, though it is but a small volume, it bristles at every point with assumptions and assertions which seem to us to have no warrant whatever, and which it would require a far larger amount of our space than we can afford to discuss adequately. Mr. Badham has taken great pains to explain his theory, but we do not find the explanation very clear—to say nothing of convincing.

A Scotch advocate and English barrister, Mr. A. S. Lamb, has written a forcible plea, *The Word in the School* (J. Nisbet and Co.) on behalf of the training of the children in our Board Schools in adequate, systematic, doctrinal, Christian teaching. So far we agree with him. But he further supposes that this teaching can be "non-sectarian." Here we differ from him. Christianity in any form is "sectarian" in the judgment of Infidels, Agnostics, or Socinians. And Churchpeople would find it an intolerable grievance to have their children brought up in any religion vague enough to be termed "non-sectarian."

THE JOHN BULL AND THE CHURCH ECLECTIC.

A review which appeared in the *John Bull* of August 15, 1891, of Dr. Lee's book, *The Sinless Conception of the Mother of God*, and was printed in the *American Church Eclectic* for October, 1891, has called forth a criticism from the pen of a correspondent, "H. R. P.," in the *Church Eclectic* for December, 1891.

1. Objection is taken to our statement that Jeremiah and St. John Baptist were delivered from sin before their birth.

(a) As regards Jeremiah, the expression in Jeremiah i. 5 ("Before thou camest forth out of the womb I sanctified thee") means more than the mere "separation" of which St. Paul speaks in Galatians i. 15, 16. The Hebrew verb translated "to sanctify" is a stronger word than the Greek one used by St. Paul. It involves the idea of purity and cleanliness. It means "to make holy." Doubtless, the statement that Jeremiah was "made holy" from his mother's womb might conceivably signify only that he was henceforth "dedicated to holy uses." But the other view—that he was cleansed from sin by a special grace of God—appears to us preferable.

(b) As regards St. John Baptist, there seems to be only a slight similarity between his case and the cases of Ehud, Jephthah, Samson, and Saul. The Divine Gifts of the Spirit vary in kind as well as in measure, according to the needs of the recipients and the requirements of the occasion. The four men named received graces sufficient for the work they were called to do. So did the Baptist for his infinitely greater work. But the circumstances attending the Baptist's sanctification find absolutely no parallel elsewhere. Not only were his conception and birth (like our Lord's own) made the subject of a special annunciation by an Angel, but on the occasion of the visit paid by Christ's Mother to the Baptist's mother the still unborn babe himself bare witness, in a marvellous manner, to his joy at the approach of his Saviour. Surely, in view of these wonders, there is nothing so very outrageous in the opinion—it is advanced merely as an opinion, not as a dogma—that the All-Holy delivered His Forerunner from the bondage of sin. It is more difficult to answer the objection that the Apostles were not rendered sinless at Pentecost. On so deep a mystery we hesitate to speak positively. At the same time, there is a difference between the cases. The Gift of Pentecost was not merely personal to the Apostles as individuals, being permanently bestowed upon the Church as a whole.

2. The writer who criticises our review simplifies the issue a good deal by one frank admission. He confesses that it is not merely against the preservation of the Blessed Virgin from original sin that his arguments are directed. He thinks it equally dangerous to teach that she was preserved from actual sin. We entirely allow that any Christian is free to hold that opinion; but, on behalf of other Christians whose instinctive feelings of reverence are outraged by the view he advocates, we claim a like liberty for the contrary opinion. If a Christian sees reason to think that she who for nine months bare Incarnate God within her, and from whom He designed to derive and to nourish His Human

Nature, could during that time be subject to mortal sin and therefore be God's enemy; that the Mother of our Salvation could be in a state meriting perdition; that the presence within that Holy Tabernacle of the True Light Himself did not avail to expel from it the Prince of Darkness—if any Christian can think this, we shall not call in question his just liberty to hold it as a matter of opinion. But they must be excused who, like ourselves, are unable to accept it.

3. "H. R. P." urges that belief in the Blessed Virgin's freedom from sin "makes two kinds of 'salvation, and two classes of the saved.' We do not think so. All salvation is one, inasmuch as it is due solely to Christ's redeeming merits. But different individuals receive the gift of salvation in an infinitely different number of ways. It is asked, 'If the Mother of our Lord could be made 'sinless from birth by special grace from Him, 'why not all of us the same?' The answer is (a) that God's grace is a free gift, and He is not bound to treat us all alike; and (b) that there is no ground for asserting that God's grace does not, even at the present day, preserve certain elect souls from actual sin, though not from original sin. Most of us, surely, have known servants of God in whom we have been unable to detect the presence of sin. And to us, at least, it would seem rash in the highest degree to deny that in all ages of the Church there are to be found holy souls who have preserved their Baptismal innocence unsullied even unto death.

ARTS AND LETTERS.

In the second volume, just published by the Historical Manuscripts Commissioners, of the Calendar of the Belvoir Castle Papers are to be found some curious gossip of the latter half of the seventeenth and beginning of the eighteenth centuries.

For instance, Lady Russell relates to her daughter at Belvoir the visit to Windsor of an Austrian Archduke. It was the Prince's habit to "point with his fork what he would have" at dinner. Then he had a struggle with the Mistress of the Robes which should, after the banquet, wash the Queen's fingers. He had to give the lady "one of the finest diamond rings."

When the eighth Lord Rutland desired a divorce from his first wife, Mr. Durand Allsopp carries the Bill through the Commons by gathering six-and-forty members at dinner at the Dog Tavern in Palace-yard, and bringing them in a body thence to the House, where they passed the measure, as the Committee, without any amendments.

In Charles the Second's time, "£50 or £60 was but an ordinary price for a petticoat." A Miss Fraser's dress of velvet, ermine, and gold lace, for the Queen's birthday ball, was computed at £800, "which rights Sir Carr Scroope from marrying her."

The great ladies' manners were odd. Lady Sussex and the Duchesse de Mazarin went down into St. James's-park with drawn swords under their night-gowns, which they drew out and made fine passes with, to the admiration of several men that were lookers on in the Park.

At Windsor Castle, some of the King's companions in their cups broke into Prince Rupert's laboratory and dashed in pieces his chemical instruments. Then, about two or three o'clock, one of Henry Killigrew's men was stabbed in the next chamber to that of the King, who had gone to bed. In alarm, the Duke of York ran to his brother's bed, and, drawing the curtains, cried, "Sir, will you lie till you have your throat cut?" whereupon his Majesty got up at three o'clock in the night, and came immediately away to Whitehall.

A Peer of high character like Lord Devonshire, having a quarrel with Mr. Colepepper, comes to blows with him in the Palace, and afterwards sends servants to break his windows.

To play cards for heavy stakes, from the afternoon till 8 next morning, is an ordinary experience for ladies of reputation. They excuse themselves for not

calling upon a sister, that they have promised to be at a cock-fight.

Charles II.'s neglected Queen, going to Somerset House to her devotions, took into her boat a drowning man. Lady Chaworth speaks of the rescue with surprise and admiration as "a great act of charity."

It is curious to read of a Russian Ambassador with a beard down to his waist "making nothing of a pint of brandy at a draught, with a spoonful of white pepper in it," and how his master, the Czar Peter, kept German Dukes and Duchesses standing behind his chair at dinner, and "spit often upon them."

The Lists of Names in all Division Lists of the London School Board will, in future, be published in the *London Diocesan Magazine*.

The jury of the Exposition Internationale de la Publicité, 1891, Palais des Beaux-Arts, Paris, have awarded Mr. Henry Sell the Highest Award, viz.:—The Gold Medal for his *Dictionary of the World's Press* and other publications relating to advertising.

The forthcoming production of Shakespeare's *King Henry the VIII.* at the Lyceum has naturally turned the attention of students to the stage history of the play. *Henry the VIII.* first saw the light at the Globe on June 29, 1613, the day on which that historic theatre was burned to the ground. Lowen is said to have represented the King, and it is by no means improbable that Burbage—who, with Heminge and Condell, is shown to have been in the performance—took the more important part of the Cardinal.

The play was next performed in the early days of the Restoration—an era in which several Shakespearean revivals took place. Pepys saw the "so much cried up" play on January 1, 1664, and was grievously disappointed, declaring it to be "so simple a thing, made up of a great many patches, that, besides the shows and 'processions in it, there is nothing in the world good or well done. Betterton played Henry, and was instructed in the traditions of the part by his manager, Davenant, who had them from 'old Mr. Lowen, that had his instructions from Mr. Shakespear himself.' In the part of Wolsey, Betterton's rival, Harris, according to Downes, was 'little inferior' to him, acting 'with such just State, Port, and Mein, that I dare affirm none hitherto has Equalled him.' Queen Katherine was played by Mrs. Betterton, and the Duke of Buckingham was entrusted to a tall and handsome young player named William Smith, who afterwards rose to great eminence.

There were other performances of the piece at the Haymarket Theatre in 1707, and at Drury Lane in 1722. But the most important revival in the early eighteenth century was that of 1727, when Booth was Henry, Mrs. Porter the Queen, Wilks the Duke of Buckingham, and Colley Cibber the Cardinal.

Sixty years later came the memorable connection of the Kemble family with *Henry VIII.* In this revival the incomparable Mrs. Siddons played Queen Katharine.

It was while playing Wolsey in *Henry VIII.* that Samuel Phelps finally broke down at the Aquarium Theatre on March 1, 1878. He was speaking the lines,

O Cromwell, Cromwell!

Had I but serv'd my God with half the zeal
I serv'd my king, he would not in mine age
Have left me naked to mine enemies.

He had in the earlier part of this speech introduced some incongruous words, but when he reached these lines "he gathered himself up with tremendous energy, as was his wont, and, almost on tip-toe for one more triumph, gave them as far as 'zeal' with all his usual grandeur and pathos; but after muttering a word or two more he fell on the shoulder of his secretary [Mr. Norman Forbes], and his career was closed." One of the best extant portraits of Phelps, by Mr. Forbes Robertson, represents him in the character of Wolsey. It is now in the Garrick Club. This is the last notable performance of the play in this country.

It is not without regret that we hear of the discontinuance of a venerable Tory contemporary, *Eddowes's Shrewsbury Journal*, which was founded in 1794. We do not think it says much for the energy of the Conservatives of Salop that they should permit their oldest local organ, and so faithful a representative of sound principles in Church and State, to die for lack of support. That is not how the Radicals act, at any rate.

The *City Press*, which (remarks the *Athenæum*) is a sort of official organ, mentions, among other acts of impending destruction, the "removal," as it is guilelessly called, of the churches of St. George, Botolph-lane; St. Mildred, Bread-street; and All Hallows-the Great, Thames-street. The churches of St. Michael, Wood-street; St. Olave, Old Jewry; and St. Mary Magdalen, Knight-rider-street, are definitively doomed. Resistance to this scheme of wholesale vandalism being formidable so far as regards St. Mildred's, that edifice has, it is said, obtained a reprieve, although it is likely to be short. Another plan, mentioned by the same authority, involves the destruction of the church of St. Dunstan-in-the-East, which was designed by Wren, and the union of the parish church to which it belongs with that of All Hallows, Barking. It is desirable that St. Dunstan's Church should be saved, if only because it contains some capital architectural features.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Jan. 2, 9, 16, 23, and 30.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 3.

(DECEMBER, 1891.)

1. P	U	G
2. R	AC	E
3. I	AG	O
4. N	ESTO	R
5. C	LO	G
6. E	XCIS	E

Solutions have been received from Robin, Iden, Rattle, Edith, Boozlewax, The Owl, Etak, Viz, Two Countesses, M.A.E.B., Garbir, Remlaw, Elle, Molly, Hadji, and Dunston.

Elle is credited with correct solution to Acrostic No. 2.

JULY TIES.—Correct solutions have been received from E.A.F. and Sociable, who remain competing.

OCTOBER TIES.—Correct solutions have been received from Chelmsford, Noryb, E.V.P., Chameleon, and The Griffin, who remain competing. Katydid falls out of the competition.

NOVEMBER PRIZE.—This has been won by Rev. Asheton Weekes (Dunston), Dunston Vicarage, Penkridge, Staffs.

DOUBLE ACROSTIC, No. 1.

(JANUARY, 1892.)

PROEM.

Seasonable weather, you will allow;
But most of us hate it, anyhow.

1.

There in frost skaters congregate.

2.

In the skies to be seen if you stay out late.

3.

For careless indifference known to fame.

4.

As the hue of health you would never claim.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

JOHN BULL.

LONDON, JANUARY 2.

The news of the unfortunate accident to Prince Christian has been received with universal regret and sympathy. Of course it is a comfort to hear that the illustrious patient is doing well since undergoing the operation of removing the injured eye. But the loss which the accident has entailed is too serious to warrant the almost jaunty tone in which it has been commented upon in some quarters. It is absurd to say that a man can see almost as well with one eye as with two. To be deprived of one eye means, at the very least, the loss of all power of judging the relative distances of different objects. As to the moral taught by the incident, we suppose it is useless to insist on the danger which is necessarily involved in the present way of managing shooting-parties. That danger has been exemplified again and again. Every season brings its gloomy record of accidents of a precisely similar description. But nobody heeds the warning or thinks of abandoning the foolish system which is at the root of these lamentable occurrences.

The unspeakably lamentable disaster at the Gateshead theatre affords one more illustration of the apparent impossibility, by means of any structural arrangements whatever in buildings of that class, to avert consequences of the most disastrous character when once a panic has seized on a crowded audience. Increased vigilance can diminish the danger of fire to almost vanishing point. But how to diminish the chances of a crowd being thrown into a frenzy of unreasoning terror seems an insoluble problem. Any silly creature—like the woman who yelled "Fire!" the other night—has it in his or her power to create that frenzy, together with the horrors it involves. Perhaps something might be done by making every theatre as thoroughly fireproof as Mr. D'Oyly Carte's English Opera-house is, and by posting up notices to that effect in every part of the building. Even then, however, the innate unreasonableness of human nature might be relied upon to defeat the most elaborate precautions.

It was to be anticipated that last week's frightful fog in London—said to have caused a greater loss of life than a cholera epidemic—would produce the usual crop of leading articles and letters to the newspapers. "Reform your grates" and "Burn anthracite coal" are the two conclusions reached in the discussion—as they have been reached annually for many years past. The advice is undeniably excellent; we all applaud it; and—nobody follows it! Perhaps when the London ratepayers have elected a County Council composed of men of common-sense, instead of *doctrinaires*, Socialists, crotchety-mongers, "Purity-people," and other species of the genus "fool," something will be done to mitigate the horrors of the most terrible of London scourges.

Dr. Alfred Carpenter writes from Ventnor:—"While London was suffering from Egyptian darkness last week, we were in the land of Goshen, sitting out of doors or with our windows wide open, enjoying brilliant sunshine. The four days of intense fog must have cost the inhabitants of London in deaths, sickness, impeded business, and damage to property not less than ten millions of money. It is useless to talk about the matter unless those who do so are prepared to stop this immense loss by expenditure of money. Let the London County Council get powers from Parliament to enable them in three years' time to levy a tax upon every fireplace not consuming its own smoke or not constructed for the use of smokeless fuel, the produce of such tax to be used in diminishing the sanitary rate or in providing a fund for dealing with the right principle of sewage utilisation, and in ten years' time London would be entirely freed from its black and yellow fogs. This tax should be levied upon owners of property where the rents are paid monthly or more often. Gas fires and

cooking stoves and the use of other apparatus for warming rooms can only be brought into common use by making tenants and owners feel that they will be cheaper, and gas companies can help forward the movement by placing gas at the service of the people at, say, 2s. per 1,000ft. The public do not like the outlay necessary to remove fogs; but until they incur this expense they must submit to the loss which was so evident last week."

The death of Sir William White—following so quickly on that of Lord Lytton—is a very grievous loss, and it will hardly be possible to find a diplomatist to fill his place adequately. His acquaintance with the Eastern question in all its ramifications was unequalled. His influence with the Sultan, to whom he was pre-eminently a *persona grata*, exceeded that of any British Ambassador at Constantinople since the days of Lord Stratford de Redcliffe. He was not what is generally understood when we speak of a "diplomatist"—a term generally associated with an astute wiliness and clever *finesse* which were foreign to him. Sir William White was a big, bluff, hearty Briton, who employed language not (as "diplomatists" are credited with doing) to conceal his thoughts, but to express them fearlessly, frankly, and straightforwardly. He was not only a great linguist, but had a thorough knowledge of the history of all treaties and negotiations relating to any question in which he was engaged. The credit of "discovering" Sir William White belongs to Lord Salisbury; but Mr. Gladstone has placed on record his emphatic appreciation of Sir William White's merits as an Ambassador. With Lord Salisbury, whom he heartily admired, Sir William White was entirely in sympathy with respect to Eastern affairs. His handiwork was nowhere more conspicuously successful than in the position attained by the Bulgarians, to whom he was a constant friend, and who will feel his loss hardly less keenly than his own countrymen.

It is believed that Sir William White's successor at Constantinople will be Sir Henry Drummond Wolff, now at Bucharest. In our opinion the appointment of Sir Evelyn Baring would, in itself, be a better one. But the objection to it is that Sir Evelyn's work in Egypt has been so admirably performed that it would be almost cruel to Egypt to take him away. Meanwhile Sir Robert Morier is transferred from St. Petersburg to Rome, to succeed Lord Dufferin, our new Ambassador in Paris; and Lord Vivian is to take his place at the Russian capital. The rumour put about by the *Standard* that Lord Randolph Churchill desired to be made an Ambassador may or may not be true. But the bare notion of such a thing is too absurd for contemplation.

As Irish sedition is not to be punished by the summary hanging of all its leaders, our hope has always been that the forces of its rival factions should turn upon each other the violence formerly directed against the innocent and the loyal. It is important that they should balance each other as nearly as possible, and hence we welcome the result of the Waterford election and the defeat of the ex-felon candidate by a rival in whose throat, however, the Oath of Allegiance ought to stick quite as much as in that of the man convicted of treason, though for some unaccountable reason not executed. There was not a pin to choose between the two Parliamentary aspirants so far as intrinsic merit goes. The defeated faction has been attributing its misfortune to a combination between Terrorism and Toryism. We should be glad to think that Toryism had had anything to do with it; for it would be eminently wise and right for Irish Tories, wherever they can do so, to play off one pack of Murder League men against the other. We are afraid that in this instance the Tories cannot claim much of the credit of the result; because a reference to the figures of the last Waterford election in which the Tories started a candidate of their own shows that they are too few in number to have exercised a deciding influence. As for the complaint of Terrorism, that is just a little too comical coming from the founder of the Land League—an organisation that attained its ends solely by terrorism and by nothing else in the world.

The machinations of the distinguished Irish Nationalist patriot, Pat Egan, still threaten to embroil

his Government with that to which he is accredited. It is something too preposterous that this man should be harbouring at the United States' Legation at Santiago a pack of ruffians who have conspired in an attempt to throw trains off the railway, and in a plot which has been discovered to throw bombs into the procession during Saturday's ceremonial of the inauguration of the new President, Admiral Montt. It cannot be wondered at that the American colony in Chili is indignant at these attempted outrages, and is holding meetings to denounce Egan and the assassins to whom he is naturally drawn by a bond of sympathy. The Chilean Government will be entirely justified if, objecting to a continuance of this hotbed of murder in its midst, it sends Egan his passports.

The bearing of false witness is a common preliminary to attempts at robbery. It is not often that Radical falsehoods are so adequately exposed as they were by Lord Willoughby de Eresby, who, speaking at a village meeting the other night, in South Lincolnshire, said that his Radical opponents were so frequently making accusations against the landlords that he had decided to carry the rental of his estate in his pocket, in order that he might show how his land was held. In the parish of Rippingale (at which he spoke), he found there were forty-eight cottages with gardens of half an acre. The tenants also rented thirty acres of allotments in the village. There were six small holdings of from one and a-half to four acres; there were ten farms, with land from seven to nine acres; there were two of thirty acres; two from thirty to forty acres; five from sixty to 100 acres; four from 125 to 135 acres; one of 166 acres, and four from 260 to 360, in addition to which there were 219 acres of grass land let out as cow commons. Such was a sample of the distribution of his estates. He said he had never known land to be taken away from his tenants. He desired to make his defence before the public, and he believed there were a great many landowners in England at the present day who could give quite as good a defence as he had done.

In the correspondence going on in the *Times* on "cross-examination," one writer says:—"I have lately been defrauded of a large sum of money and have had my securities appropriated by a defaulting broker. Shall I prosecute him? Certainly not. He had immensely relatives who could afford to secure the well-paid services of the requisite number of forensic bullies, and his defence would, no doubt, be 'nobly' conducted. I might obtain his conviction and punishment, but this is not so certain as that I should myself be treated as a fool and a liar and as a greater rogue than he is. I should leave the court with a burning desire to thrash his counsel, and as I am not a bargee or prizefighter and could not hope to gratify it, I decide to leave the thief alone."

That public indignation at the manner in which what are called "sensational trials" are nowadays conducted should be at last finding vent can cause no surprise. The wanton brutality of the modern system of cross-examination is attracting a special degree of attention. Matters have reached a pass at which it is high time that some effectual protest should be made against the systematic degradation of the forms of justice by leading members of the English Bar, aided by the weakness and imbecility of certain Judges. The right of cross-examination has seldom been more disgracefully misused than it was in the recently-tried case of "Osborne v. Hargreave." But other forensic brutalities of quite as grave a character are not less common. The manner in which the most scandalous suggestions, lacking the least justification or excuse, are freely thrown out by counsel against the side opposed to them is a crying abuse that has been conspicuously exemplified both in the Russell divorce suit and in the libel action already mentioned. That a Judge should effusively declare that a case reflecting so little credit upon either Bar or Bench has been "nobly" conducted does not mend the matter. The observation has been received with universal ridicule. And the spectacle of Sir Charles Russell blubbing in Court when he had to confess that his client's case had ignominiously broken down, recalls nothing so much as the tragic emotion with which his great exemplar, Serjeant Buzfuz, alluded to the

"John Bull."

SUPPLEMENT.

Saturday, January 2nd, 1892.



H.R.H. PRINCE GEORGE OF WALES.

(From a Photograph by Messrs. Russell & Sons, 17, Baker Street, W.)

circumstances attending the decease of Mr. Bardell—who had really been knocked on the head with a quart-pot in an ale-house brawl.

The remedy for these abuses is not far to seek. More care must be taken in the appointment of Judges to select men who will have the courage firmly to restrain counsel who offend against propriety; who will insist upon "Sensational" trials not being spun out to absurdly inordinate lengths to magnify the lawyers' profits and to gratify the "gallery"; and who will have the decency and right feeling to refrain from turning the Judicial Bench into a row of theatrical stalls from which fashionably-dressed women may view the proceedings of the Court.

As is well known, by the common law of conspiracy an act which is lawful when done by one person becomes criminal when done by a combination of persons. The law is just, because a combination is more dangerous than one man. The principle is the protection of individual liberty against combined oppression. The effect of its abolition would be to allow a combination to ruin a man by conspiring to commit injurious acts against him, provided no such act is in itself a specific crime. Mr. Thomas Case, of Oxford, has been pointing out the marked anxiety of the Trade Union Congresses of 1890 and 1891 to get the law of conspiracy so altered as to be even more favourable to their interests than it is at present. At present, by Section 7 of the Conspiracy and Protection of Property Act of 1875, workmen may combine to injure their masters, so long as they abstain from an act which would be a crime when done by one man. But by the common law of conspiracy, whether they do an act which would be a crime when done by one man or not, they may not combine to injure a fellow-workman. What the Trade Unionists perceive is that, if they could assimilate the common law of conspiracy to the special Section 7 of the act of 1875, their combinations would be no longer liable to be accused of criminally conspiring against a fellow-workman.

It is plain, as Mr. Case observes, that the common law of conspiracy protects, not masters, but workmen against combinations of workmen, and that the abolition of the law would enable workmen to combine, not against a master—that they can do already—but against a fellow-workman. The common law of conspiracy is the sole protection of workmen against workmen. Workmen are already free to combine for the purpose of giving the greatest value they can to their labour. The abolition of the common law of conspiracy would give some workmen the unjust liberty of combining against others, and would deprive other workmen of the just liberty of freely contracting for employment. Nor could such combined tyranny be in the general interest of the working classes. It would be to the immediate interest of Trade Unions. But the Trade Unions are not the working-classes. At their last congress the Trade Unionists themselves admitted that only 1,302,855 were represented, while 9,000,000 workmen are still unorganised.

The real question, adds Mr. Case, is whether the abolition of the common law of conspiracy would be for the good of all workmen, organised and unorganised. At present, if a combination of workmen conspire to prevent an unorganised workman from being employed, they can be punished as criminal conspirators under the common law. If the Trade Unions get rid of that common law of conspiracy, an unorganised workman would have no redress against such a combination of workmen. This, no doubt, would be pleasant for the minority of workmen who are combined in Trade Unions; but how would it be to the interest of the majority of the working classes?

Respecting the "Courtesy of the Cavendishes," a correspondent writes:—"Some years ago, being at Buxton with one of my boys who had never seen Chatsworth, we were told that, although the ducal family was in residence, we should be admitted if the

group was not too large. Accordingly we made up a small party and drove there, to be shown over; but in the middle of our inspection I was at once amused and startled by the servant who acted as cicerone saying quietly to me, 'Would you mind moving for a moment, sir? The Duke wants to come to this cupboard.' And there stood the Duke, Marquis, duplicate Earl, and double-barrelled Baron, meekly waiting, key in hand, thanking me for allowing him to get to his own locker. Truly 'Cavendo tutus,' as wisely as another duke puts his grounds 'under the protection of the public,' but also, and as certainly, a most courteous gentleman in every fibre."

The Indian National Congress will hardly succeed in deceiving anybody, by its professions of "loyalty to the British Crown and attachment to the British people," as to its true character of a focus of sedition. We have never denied the extreme desirability of the Indian Government making itself acquainted with the needs of its subjects by consultation with their qualified representatives. This is already done—the representatives being nominated by Government, not elected by the people. As their own proceedings show what the Congress agitators want is Home Rule on a democratic basis, to begin with; and entire independence of England as an ultimate goal to be aimed at. To grant Parliamentary institutions to the various races of India would be sheer madness.

The Congress demands, not merely that elected representatives should have an effective voice in legislation, but that they should have control over the Imperial finance of India. It takes upon itself to denounce "the extravagant cost of the military and civil administration;" calls for a substantial reduction in the standing army, for "strict economy" in the commissariat, ordnance, and stores departments, and for the cessation of the present "gigantic waste" on "so-called frontier defence;" and suggests that the costly "imported" (i.e. English) staff of the Civil Service should be replaced by a cheaper "indigenous" one. Then there is a significant request for alterations in the existing law relating to arms, and for the adoption of a "widespread system of volunteering." Finally, "various judicial and political reforms" are required.

Can anybody be so blind as not to see what all this amounts to? "Give the natives of India popular government and a democratic franchise; take away your British administrators, and allow the natives to wield executive powers in their stead; withdraw the greater part of your troops, however much it may weaken your power here; arm the people and drill them, to strengthen their power against you; and remove the obstacles to that foreign invasion which we desire to encourage with a view to expelling you from India. In short, be so obliging as to entrust us with the means of bringing your empire in India to utter disaster." That, and nothing else, is the plain meaning of the Congress programme.

It is amusing to read of the miserable failure that has attended the Parliamentary experiment in Japan. The Diet has proved itself utterly incapable of realising its duties. The so-called popular majority is indiscriminately opposed to all Government measures. It voted a wholesale reduction in national expenditure that would have been fatal to administrative efficiency. It insisted on postponing the debate on the urgent Government proposals to provide for the relief of the sufferers from the recent earthquake and inundation, and for the repairs of the river banks to avert impending disasters. It rejected the Government Bills for national defence, railway extension, and reduction of local taxation. Under the circumstances nothing remained but to put an end to this farce. The Diet is dissolved, and the Government, on its own responsibility, has issued an Imperial ordinance providing for the relief of the sufferers from the earthquake and inundation and for the repairs of embankments, and appropriating over 4,000,000dols. in addition to about 3,000,000dols. already granted.

Certainly the internal condition of Russia appears to be portentously grave. In twenty-two provinces nearly all the crops have failed, and nearly 200,000 peasants are in a starving condition, with a weary six months' winter before them. Anything more terrible than the account of their sufferings, forwarded to the *Nineteenth Century* by an eye-witness, could not be imagined. Meanwhile, one never opens the morning paper without reading of conspiracies. From Warsaw, from Cracow, from St. Petersburg, from Kharkoff—come endless tales of plots against the Czar's life or against his Government. In these plots persons of every social class are implicated. The soldiers, too, are demoralised. Those in one regiment of the Guards have been murdering civilians, and some Cossacks have been engaged in brigandage. The Grand Duke Sergius, Governor-General of Moscow, has been publicly hissed, and is likely to be banished. On the top of all comes the increased severity with which the Jews are being persecuted; larger numbers having all their goods confiscated, and they themselves being thrust forth from their homes in midwinter. And this is the Power that, forsooth, was to save the Balkan peoples from the Turk!

At the morning service at Bristol Cathedral on Christmas Day the Bishop of Gloucester and Bristol used for the first time the cope and mitre presented to him some weeks since. In the procession the Bishop wore the cope and the mitre from the Chapter-house along the cloisters as far as the entrance to the nave, when he took the mitre off and carried it in his hand. The new pastoral staff was borne in front of the Bishop. His Lordship did not put on the mitre at any time during the service. At the celebration of Holy Communion the Bishop, in accordance with his usual custom, took the eastward position. As might have been expected, the sour Puritans of the "Church" Association—who are as silent as the grave when a Northern Bishop disputes our Lord's infallibility as a teacher—are up in arms against good Bishop Ellicott for acceding to the request of his faithful laity by assuming a Bishop's proper habiliments. A number of these scowling malcontents prowled about the Cathedral, even during Divine service, hoping—like the Pharisees of old—to find some cause of accusation against their venerable spiritual Father. One fanatic who attended the early service, openly brawled in church at the sight of the Sign of Redemption placed upon the Altar. But these people are mistaken if they suppose they will be permitted to ride roughshod over the whole diocese.

The work of restoration at St. Bartholomew-the-Great, West Smithfield, is making steady progress, with the aid of the grant from the Charity Commissioners. Since the south transept was completed in March, the triforium arches have been opened up, and the roof over the south triforium has been reconstructed, while that on the north side (which has been occupied till quite recently by the boys' school of the parish) has merely been repaired. The Norman vaulting below both of these triforia, which has long been destroyed, has now been renewed throughout, thus rendering the building much more secure from fire. The opening of the south triforium gives access to Prior Bolton's window, the stone sill of which has been worn to a remarkable extent by feet. Access to this triforium is by a spiral stone staircase. The old brick tower, which is in a measure picturesque and historically interesting, is to be retained after being strengthened by iron ties, and the copings reset and repointed throughout in cement. A stone porch will shortly be added. The pre-Reformation peal of five bells has been tuned and rehung, and set in ringing order. The north transept is to be taken in hand next, all preliminaries regarding the blacksmith's forge and the other house occupying the site having been completed. This will expose a considerable amount of old work at present entirely concealed, and probably lead to a more correct knowledge of the plan of this part of the building. It is to be hoped that, when the north transept is completed, some generous Churchman will come forward with an offer to rebuild the nave, sacrilegiously demolished at the Reformation.

No one writes better sense than Lord Grimthorpe when he chooses, and some of his observations on the criticism of the Old Testament are well worth quoting. As might have been anticipated, Lord Grimthorpe cannot resist the temptation to drag in a quantity of irrelevant twaddle about "sacerdotalism." With this we do not propose to burden our columns. But the following passage is very much to the point:—"Though nobody can define *bond fide* criticism, most people form an opinion of their own whether it is transgressed by clergymen who sweep away whole batches, it not books, of the canonical Scriptures of which there was never any doubt in the Church, by mere theories of 'internal probability,' with no pretence of reasoning beyond that, and the contemptible argument that something written by somebody else which they choose to call 'the higher criticism,' had done the job for them. That sort of lazy reference to the unproved conclusions of somebody else is a very favourite mode of arguing now. So it was with the dead imposture of the Revised Version, which was ultimately traced more and more to the 'personal instincts' of one clever man for whose dexterity none of his colleagues were a match, and by far the most learned of them in that line was generally voted down. But for him (Dr. Scrivener), Burgon and Cook, that incubus would have been imposed on the English-speaking world with scarcely an attempt to defend it by any argument except that it had a majority of votes unknown to the public. The Bible was revised by ballot, and we were expected to swallow it whole."

Lord Grimthorpe predicts that "one obvious use that will be made of the Pusey House attempt to persuade us that our Lory did not know better than Mr. Gore whether David wrote the Psalm which he expressly said he did, and *a fortiori* that the Evangelists' and Apostles' *dicta* on records are worth nothing against the 'highest criticism' for the time, will be the common 'Broad Church,' or no-Church-at-all, conclusion that those critics have demolished as much of the Bible as any of them say they have; and the rest will not be worth much."

Lord Grimthorpe adds some pertinent observations about this year's Warburton Lectures, which he has been attending:—"Thus far we have heard nothing but the most confident assertions that the unknown 'higher critics,' including the lecturer himself, have demolished the idea of the Evangelists, and of the founder of the lecture (if that goes for anything with such superior persons) that there were any real Messianic prophecies in the Old Testament. We have sat waiting for anything that, even in theology, can be rationally called proof or argument, and we have not yet got beyond the *dicta* that such and such things, practically meaning any definite prophecy at all, are too improbable to be seriously entertained; and, consequently, that the unlearned Evangelists, and their Master, who quoted and applied them to him, were no better than preachers in Hyde-park, or any Stiggings who want to utter something striking. It is true that he left us after the fourth lecture with a promise to inform us next year, or before he has done, what the Christian religion really does depend upon, and why we are to believe anything from such a set of blunderers and pretenders as the writers of the New Testament. And by way of giving a look of authority to all this rubbish when it is published, as the trust directs, it will appear that this ponder, rather than expounder, of prophecy was appointed to enlighten us for three years, and the world afterwards, by the Archbishop of Canterbury and Lord Selborne, who trusted that he would perform his trust and had no knowledge of his opinions."

About a fortnight ago a Mr. Owen Owen published what he stated to be the result of an amateur census of a single service in seventy-three parishes of the St. Asaph diocese. The purport of the figures given was to show how very small a number of people attend the Church's services in that diocese. Upon this census, taken, as we are told, under the direction of a member of the Oswestry Literary Society and of the Welsh Disestablishment campaign, the Archdeacon of Montgomery offers the following remarks:—"1. We are not informed whether this census was taken on the same Sunday in all the parishes, nor told anything about the date beyond the fact

that the worst season in the year was selected. 2. The value of a census depends upon the capacity and reliability of the enumerators, about whom the literary society in this instance offers no information. These enumerators had the choice of the service to be enumerated, and gave a specimen of their fairness by choosing in forty cases the morning service, almost invariably throughout Wales the most thinly-attended service. 3. In one parish the enumerators omitted a church with a congregation of 350, and in another parish they omitted a church and two large mission rooms, and the representatives of the literary society further embarrassed the situation by overstating the population. In one parish the enumerators were aged 13 and 11, and the results of their enumeration differed only by 45 per cent. In another parish a single enumerator standing on one side of the church attempted to count the congregation, which went out through two opposite doors, with the result of an understatement of 64 per cent. 4. I have before me the number of the Easter communicants in nine parish churches taken in this enumeration, and in each case the number of communicants is larger than the attendance given for these churches in this amateur census."

The Archdeacon adds that one phrase in Mr. Owen's letter is enough to vitiate any census taken under such auspices. Mr. Owen had stated that in the seventy-three parishes the proportion of attendance at church on a Sunday does not reach 10 per cent. of the population. "If," replies the Archdeacon, "words mean anything, this means that the attendance at church on a Sunday does not reach 10 per cent., and yet the figures given are for a single service only, whereas in many of these churches there are four and five services a Sunday with congregations largely different. Whether to give the result of a single service as that of all the services on a Sunday is not to mislead I let the public decide. Mr. Owen asks the public to accept the attendance at one single service as the attendance for all the services, and the attendance at one service on one winter Sunday as proof for the average attendance on the other fifty-one Sundays."

On the same subject the Archdeacon of Wrexham writes:—" (a) Mr. Owen gives the population of Wrexham as 14,099, and of St. James's, Wrexham, as 3,323. Mr. Owen's figures are based on the 1881 census, and he says that the 1891 census would not differ widely. I find in the *Clerical Directory* (1889) that the population of Wrexham is given as 12,500, and of St. James's as 2,700. Mr. Owen has not only been led by defective information to count the population of St. James's twice, but he has omitted to give the attendance at Bersham Church and at Rhos-robin and Rhosnessney Mission-rooms, all three now included in Wrexham and St. James's, and well attended. (b) The attendance given for Wrexham is that of a morning service; but the evening services are there, as in most parishes, the best attended; while a considerable number of people who attend one service do not attend the other. We are not told who took this census, or on what Sunday it was taken. Weather (exceptionally bad last month) seriously affects town and country congregations; and I can hardly think it fair to judge 'the attendance at church on a Sunday' by that at one service. If we are to be judged by figures, such figures ought to proceed from an authorised and impartial source, which can only be an official Parliamentary religious census." The Dissenters dread a really veracious religious census, and have always opposed it in Parliament. They prefer to concoct one of their own.

Mr. Hensley Henson, the Vicar of Barking, has been writing another trenchant letter on Mr. Newman Hall's ridiculous claim to "Political Membership" in the Church of England. He says that Mr. Newman Hall admits (what indeed is logically irresistible) that he possesses "as a citizen" precisely the same kind of membership in the Church of England as that possessed by an Agnostic, or Atheist, or Mahomedan citizen. This is a sufficient refutation of his original claim. Mr. Henson proceeds to ask, "Is it true that the House of Commons has supreme control over the Church of England, and is therefore practically 'head of the Church'?" In considering that proposition I think it important to

point out that control may be limited, though supreme—that is to say, it may be supreme within a restricted area. This is the nature of the limitation of State control over the Church. It derives from the fact that the Church is essentially and primarily spiritual, and only in a secondary sense temporal, subject, as such, to State law. Mr. Newman Hall, in common with most Nonconformists, ignores what I may call the fixed elements of Church life. These are changeless, for to change them would be to threaten, perhaps destroy, the being of the Church. These fixed and changeless elements of Church life constitute a positive limitation of that State control, which apart from them, may be, perhaps must be, supreme. Mr. Newman Hall lumps together in one category fixed elements of Church life and temporary arrangements of Church system. These are his words:—"Without its (*sc.*, the House of Commons) sanction the Church cannot alter its constitution or formularies, or appoint new dioceses, or elect its chief officers, Deans or Bishops being all put in office by the Prime Minister, who is chosen by the majority of the people's representatives." The constitution of the Church—namely, its Apostolical order—is precisely one of the fixed and changeless elements of the Church's life. That it cannot be altered without Parliamentary sanction is therefore no hardship or curtailment of liberty, since under no conceivable circumstances can it be altered at all.

"And so with the doctrine of the Church, as it is expressed, not in the Thirty-nine Articles (which assume the doctrine they try, not altogether unsuccessfully, to defend and explain), but in the Catholic Creeds. Doctrine is a changeless element of the Church's life, and the Church feels no resentment against the hypothetical necessity of Parliamentary sanction in order to alter her doctrine, since under no conceivable circumstances can she alter it at all. The same may be said of the canon of Scripture, of the Sacraments, and of other things. They are fixed and changeless elements of the Church's life; and they are assumed in the relationships of Church and State, which we roughly sum up under the term 'Establishment.'"

"When, however, we consider such matters as the formation of new dioceses and the appointment of Bishops, we have clearly passed to another category altogether. Questions of property, of jurisdiction, of the Constitution, enter into their treatment, and they become by consequence negotiable matters. The State rightly claims a voice in the temporal government of the Church; and it may be that in England its voice is too authoritative. But even here Mr. Newman Hall, in common with most Nonconformists, exaggerates the subjection of the Church. To take, for instance, the State appointment of Bishops and deans, while it is doubtless true that the State appoints, it is also true that the State must appoint out of the ranks of the clergy—*i.e.*, of those for whose character, orthodoxy, and ability the Church herself stands security. It is the Church that chooses, tests, ordains, and commissions the clergy; the right of the State is thus limited in its exercise by the previous action of the Church. 'Ultimately' the official position of the Bishops does not depend, as Mr. Newman Hall asserts, upon the voting majority of citizens, but upon the Church herself, which, in the first instance, admitted them into the ranks of the clergy. And then it is not to be forgotten that the law does still retain the machinery of protest against any flagrant abuse of the Sovereign's prerogative. The *congé d'élire* is doubtless, as a rule, a mere form, but it is by no means inconceivable that circumstances might arise in the future, under which it might become the instrument of vigorous and successful resistance to State tyranny."

"Mr. Newman Hall appeals to the common law right of all citizens to attend vestries, act as churchwardens, &c., and perhaps there is some force in this part of his case; but he forgets and he exaggerates. He forgets that the parochial organisation is a survival from pre-dissenting times, and, as such, makes no provision for our latter-day trials. Vestry law, in truth, is practically obsolete in many places. As to churchwardens, I hold with the late Archbishop Tait that by the law they are assumed to be communicant members of the Church of England. It is,

no doubt, true that all parishioners can claim the offices of the Church; that is only to say that the Church will reject none who desire to submit themselves to her laws. Precisely the same claim to Church ministrations will exist when the Church has been disestablished; only the loss of her property will doubtless limit the area over which those ministrations can be provided.

"If the State appointed the President of the Methodist Conference that would not make me a member, even a 'political member,' of the Methodist sect, and I submit that Mr. Newman Hall's claim to be a 'political member' of the Church of England is quite baseless. There is, in some respects, a close analogy between the Church and the ancient Universities in the matter of State control. Both are richly endowed, both are highly composite in organisation; the general action of both is largely directed by the State, and the State appoints a certain number of the chief officials of both. Does Mr. Newman Hall claim 'political membership' of the University of Oxford?"

"I will not attempt to dispute Mr. Newman Hall's claim to the approval in his present contention of Latitudinarian Erastians like Dean Stanley, or of 'the distinguished living prelate' who thinks it no shame to fraternise with the avowed enemies of the Church. I have undertaken to dispute his claim to any 'membership' in the Church of England on the basis of 'citizenship'; I will not add to my labours the more formidable task of proving the orthodoxy of deceased deans, or the consistency of living prelates. The Church may not be held responsible for individual utterances. Her case is founded on the triple basis of theology, history, and law. Mr. Newman Hall's claim outrages all three."

The Bishop of Exeter, Dr. Bickersteth, who has been visiting Japan, where his son is a Bishop, writes on the progress of Christianity in Japan:—"It is impossible to help being attracted by the Japanese. Their quiet order and submission to authority, their instinctive courtesy, their bright smile and merry laughter; their carefully-tended homesteads and gardens, their agricultural industry, which verifies the saying, 'In Japan crops follow each other so quickly the soil has no time to grow weeds'; their wonderful imitative talent, which always attempts to improve on that it copies, and not seldom succeeds; the tenderness of parents and the happiness of little children, their passion for education and their mental powers—these things must strike every stranger. They are emphatically a people of bright hope—*swelides*, as Thucydides says of the Athenians. While, at the same time, if any one dreams that Shintoism or Buddhism can produce the same fruit as Christianity, it only needs to learn what lies beneath the surface of society here for the illusion to pass away like a dream. Home is not to them what home is to us. The boys so happy in early childhood are too often petted and spoiled; they are not taught to obey; they bully each other and their parents. The women, graceful and gracious as they are in their youth, grow old prematurely. The men, who have only eight or at most ten festival days of rest in the year, show the need of that one-day-in-seven Sabbath which was made for man; they are not a long-lived race. But there are worse evils: the grossest superstition or blind materialism, concubinage and impurity, fickleness and inconstancy, though with noble and notable exceptions, are widely prevalent. Christianity alone can cope with the vices and foster the virtues of this great nation of more than 40,000,000 souls. But no Christian man can note their many fascinating characteristics without exclaiming, *Quoniam talis es, utinam noster cases*. It is recorded of St. Bernard that his first question to his missionaries, when they returned from their missions, always was, 'Could you love those to whom you were sent?' It is no hard task to love the Japanese."

"I have received the heartiest welcome from the converts at Tokio, Nagoya, Osaka, Fukuyama, Kobe, Kumamoto, and other places. Of their own accord they generally organised receptions, and, having read me an address which was interpreted by the missionary, catechist, or schoolmaster, they would listen with evidently the keenest interest to my

assurances of the deep sympathy which England cherished for those who had embraced or were embracing the faith in this far-off land. A few sentences from the address I received at Kobe, a translation of which was placed in my hands, will tell the import of others:—"May we not look upon your crossing so many leagues of sea and land to visit our country as an advance signal of God's purpose soon to spread the knowledge of His way throughout our land? The town of Kobe in which we live, as the passage-way of traffic and commerce, day by day grows in business, and month by month the population increases, so that we are persuaded it will become a place of the utmost importance. On this account many false religions of various kinds have exerted their energies here. On the other hand, in our own holy Church the clergy who preach the will of God are but one or two, and this has been a cause of constant grief to us. And we venture to beg that when your lordship returns to England you will let these facts be known to our brothers and sisters there, that they may join with us in looking up to God and praying Him of His mercy to send forth other suitable workers hither."

"These words touch on some of the gravest difficulties which beset the missionary of the Cross here. The Protean forms of unbelief and misbelief which have troubled the Church of God in England and Europe, all find their counterpart in Japan. Buddhism has now only a feeble hold on the educated classes here, and our missionaries are seldom harassed by open hostility. If it breaks forth it soon subsides. At Nagoya, where I spent three days shortly before the late destructive earthquake, I addressed one Sunday evening in the Mission-hall a crowded congregation, mainly consisting of non-Christians, and among the audience was the ring-leader of opponents who six months ago had threatened to stone the missionary and burn the hall: that night he and his wife sat quietly listening to the message of salvation. The contest now lies between Christianity and infidelity. Of sceptics the name is legion. And hence the urgent necessity that our missionaries should be men of culture and able to expose the hollow pretensions of agnosticism. And I gladly bear witness, so far as a passing visitor's judgment is of value, to the exceptional power of the band of men whom England's Church has sent forth, and is sending forth, in increasing numbers to this mission field."

"When my son came here as Bishop in 1890 there were only fifteen ordained clergymen of our Church (fourteen English and one Japanese) in his vast diocese; there are now forty-six (thirty-five European and eleven Japanese) clergymen. There were then five missionary ladies; there are now thirty. Of these seventy-six labourers the Church Missionary Society has sent forth thirty-eight, the Gospel Propagation Society four, the Canadian Church three, and some have come entirely at their own cost. The Bishopric is supported equally by the two sister societies (S.P.G. and C.M.S.). Singular wisdom seems to me to have been vouchsafed to those who have directed the missionary work here in training labourers for the different departments of their great embassy, and in establishing germinal institutions which are striking deep root in the soil. It is not only evangelists who are needed (how sore the need is of simple heralds of the Gospel only an eye-witness can feel) but trained shepherds and skilled spiritual workmen and wise leaders are needed in every great city. The St. Andrews and St. Hilda's Institutes at Tokio, which are communities with no monastic vows, are doing a great and good work. These are mainly supported by St. Paul's Guild, which now numbers 2,000 members in England. Then there are the Divinity schools and high-class schools for boys, homes for training biblewomen and nurses, and many other agencies. And if so great an advance has been made and so many converts gathered in during the last few years, when most of the labourers have had to learn the language and the use of their tools, it is not, I hope, over-sanguine to anticipate that during the next decade the seed sown will bring forth—some thirty, some sixty, and some a hundred fold."

"I have spoken only of the mission work of the Church of England here. The American Episcopal Church was long before us in the field. The two missions are labouring together in happiest intercommunion, and hold a united Synod of the *Nippon sei Kokwai*, 'the Church in Japan,' once in two years. Also the American Nonconformist missionaries and teachers are here in far greater numbers than the Episcopalians. We thank God for their holy zeal and labour of love. But the Episcopal churches of England and America have increased fivefold during the last few years. There is that in their reverent ritual which seems especially suited to commend itself to the order-loving Japanese; and their liturgies and creeds are simply priceless amid the shifting currents and religious thought which are swaying the mind of Japan at this crisis."

"I had often heard it said before I came here that, if Christendom rose in her might, Japan would be won for Christ in the next ten years. And no doubt a great door and effectual is opened here. But let no one think that this vast Empire is to be won without our taking up the cross and following the evangelists of the former ages as they followed Christ. Of the 40,000,000 in Japan not more than one in 400 has yet been baptised. There are many large towns and thousands of villages utterly untouched by Christianity at present. My son pleads for fifty more labourers (men and women) from England. Is it too much to hope that our Church will supply them during the next three years? If my life is spared, I will gladly bear the cost of one more European labourer as a thank-offering for what my eyes have seen and my ears have heard of the triumphs of the Gospel here. And I hope on my return to plead with some willing hearts who will respond to the cry from our brethren here, 'Come over and help us,' and with many others who, unable themselves to go, will sustain the labourers sent forth. Seldom in the history of the Church has there been a prospect of a larger harvest; and they who sow and they who reap will rejoice together."

Mr. F. Arnold contributes to the *Newbury House Magazine* an interesting article on "The Anglo-Catholic Movement among the Jews," in which he observes that there have been many sneers on the subject of the conversion of the Jews. It is said that it costs so many thousand pounds to convert a Jew. The thousands of pounds certainly do not go into the pockets of converted Jews. As a rule a Jew is all the poorer by his conversion. He is hated, persecuted, and cast off by the Jews themselves, and receives only a very languid welcome among the Christians. At the present time an important mission among the Hebrew race in London is being carried on on Catholic principles at St. Paul's, Haggerston. More than 400 Hebrews, most of them adults, have been baptized within the last seven years. The number of converts is, therefore, not so scanty as is ordinarily represented. There are four Bishops and 120 clergymen in the Anglican Church converted Jews. The Jew who embraces Christianity in its Anglican form is reminded of much in that ancient Jewish ritual to which he and his forefathers were accustomed. He sees that there is a Priesthood and a Sacrifice. He sees that the New Testament is the development, the crown and consummation, of the Old; that the Church is the expansion of the Tabernacle and the Temple. The Anglican services are peculiarly adapted to Jews. They hear constantly the Psalms of David as on their holy mountain; the whole books of the Law and the Prophets are recited to them; our worship is free from that idolatry which, from the time of their captivity, they have detested."

There were Jews in England even before the Norman Conquest and instances of conversion to the National Church in the time of William Rufus. In one of the Rolls of Henry III. there is a list of 500 converts. For 200 years the Jews were alternately prosperous and persecuted. Sir Walter Scott, in *Ivanhoe*, accurately represents the condition of the Jews in England during the reign of John. England led the way in the banishment of the Jews, an evil example which was followed by France and Spain. In Italy their treatment was not quite so bad. In 1290 15,000 Jews were compelled to leave the

country. It is customary to speak of the total exclusion of the Jews from England for some hundred years after this date. There is reason, however, to believe that even during this period there were frequent instances of connivance at the residence of the Jews in this country. The bitter feeling against the Jews took definite form in the time of the Protectorate and of Charles II. It is not too much to say that the great material prosperity and the internal peace of this country date from the time when we gave a hospitable reception to the Jews. There is a literal truth in the ancient declaration, "I will bless them that bless thee;" "O pray for the peace of Jerusalem; they shall prosper that love thee." We believe that these promises have not lost their power, and that for those who love Israel, and sincerely and earnestly seek her good, there is an unfailing blessing. In the same way Holland, after it had shaken off the blood-stained yoke of Philip II., threw open its ports and its commerce to the Jews. From this date Holland has mainly had nothing but prosperity in all its great commercial enterprises. Holland, though so much smaller a country, has a far greater population of Jews than Great Britain. Amsterdam has some ten synagogues, and the Portuguese synagogue reproduces as nearly as possible the Temple of Jerusalem. Compared with the modern history of other countries the Jews have had an amount of tolerance and fairplay in England and Holland which contrasts strongly with the anti-Semitic violence of Russia and other lands. We have a Jewish peer in the Upper House, we have had a great Jewish judge, and in Lord Beaconsfield we have had a Hebrew Christian Premier. For many years there has been a silent incorporation of many distinguished Jewish families into the ranks of Christianity, and mainly of the Anglican Church—the Mocattas, Medinas, Lopes, Goschens, Disraelis, and others. Many of the more educated Jews practically discard their Judaism, and some even attend Anglican services. There are also a large number who are practically Christian believers, but make no open profession through fear of their people.

The Church of England has no organisation by which it can carry on in its corporate capacity a work for the Jews. The Church Congress has only once taken up the subject. At Jerusalem itself the Anglican system has only been most imperfectly presented to the Oriental mind. Before Bishop Blyth's appointment as Anglican Bishop at Jerusalem the Anglican Church was represented, both in England and the Holy Land, by the London Society for Promoting Christianity among the Jews. Originally the Society, like other societies, consisted both of Churchmen and Dissenters. It will be seen how little chance there was for a clear definite presentation of Catholic truth. Still, this Society occupied the ground at a time when it was left untouched by Churchmen, and, at an immense cost, has achieved some considerable measure of good. There is one parish in London, St. Augustine's, Settle-street, just off the Commercial-road, where about one-half of the population is Hebrew. Various other large parishes might be mentioned—White-chapel, Aldgate, Spitalfields—with 9,000 or 10,000 Jews in each. There are many other parishes where the Jewish statistics of population are very striking. There are some forty cities and towns in Great Britain where the Jews have one or more synagogues. It is found that the Jews are better met by an ecclesiastical organisation than by mere sporadic evangelistic efforts. The Jews' Parochial Society seeks to provide for the spiritual necessities of Jews in various parts of England, and also to train up clergy and teachers who may adequately perform the work. The Jew finds a spiritual home in the parish church, and a brotherhood among all those who recognise the sacred tie that binds us to the Jew. There is only a very thin record of conversions and baptisms. We can but do our work, and wait patiently for the blessing. The Jewish population in England is about 120,000, of which one-half is in London. From various reasons the number would probably be declining if there were not a constant immigration from Russia. The Hebrew clergyman especially arrests and commands the attention of his own nationality. Many clergymen devotedly attached to the good cause have been unable to claim a single convert. On the other hand a large number of converts has been brought

into the Church through the exertions of a single Hebrew clergyman. Some ten years ago, was begun the East London Mission to the Jews. This originated mainly with influential members of the congregation of St. Peter's, Eaton-square. The missionary is the Rev. Michael Rosenthal, for many years honorary senior curate of St. Paul's, Haggerston. Mr. Rosenthal was a Rabbi, and the son of a Rabbi, and had held high office in the Jewish community. Since he took Holy Orders he has worked hard among the Jews of Haggerston, in the parish church of which his baptisms take place, and more especially in the region of the Commercial-road. There are Anglican services, celebrations, Church prayers, sermons, hymns in the Hebrew language. There is a Hebrew Guild, the special services of which are held in St. Paul's, Haggerston. At St. Augustine's there have been many services for poor Jews, including Lent and Advent Hebrew addresses to catechumens; and at the hall of the institution in the Commercial-road, which is licensed by the Bishop of London for public worship, the end of which is divided off as a sanctuary. Mr. Rosenthal frequently pleads the cause of the Jews in London pulpits.

The missionary's method in dealing with his countrymen is exactly that of St. Paul. He expounds the Scriptures, proving from the Psalms and Prophets that Jesus is Messiah. The course of instruction is a prolonged one, often extending over many months, and many who could be easily baptised elsewhere are remanded to a further probation. So far as their subsequent history can be traced, the career of these converts is eminently satisfactory, the drawback being a rebate of hardly two per cent. The truths learned at this mission are disseminated far and wide. Other missions in Europe, and even at the Antipodes, have had their origin here. Many Jews come to this teaching from curiosity, or with feelings of hostility, but in various instances real and abiding good is done. Besides the actual baptisms at St. Paul's, Haggerston, there are many more in different parts of the world which may be traced to the East London Mission. The large hall of the Mission, licensed for divine worship, is used for a variety of purposes. There are a Sunday-school, mothers' meetings, classes, &c. The place is made a home for all the Jews who are communicants or catechumens. There is a reading-room, and on the ground-floor a large soup kitchen for Jews in distress, a state of things very common when they have emerged from Judaism into Christianity. There are also some dormitories for Jewish Bible-readers, and for those who may need a refuge in a time of persecution or destitution. Formerly there was much violence threatened at the time of baptism, but this has greatly diminished. Of ten converts baptised on one occasion (all being orthodox Rabbinical Jews with the exception of one who was a Karaites), two were tailors, two barbers, one a shoemaker, another a police inspector, two were teachers, one a surgeon-dentist, one a Rabbi. With the exception of one man, all had to make heavy sacrifices in becoming Christians. The position of Mr. Rosenthal is one of strength, for what is essentially wanted is the personality of a great leader. On the other hand, it is a position of weakness, for the East London Mission seems almost to depend on the life and health of one man. The mission appears to do much good with comparatively small expenditure. In 1888, at an expense of about £750, it helped seventeen converts to begin life anew, and sent out twenty-three converts and catechumens as emigrants, and has sheltered, clothed, and maintained 170 catechumens. From other funds it pays stipends to lay workers and trains some students for Holy Orders. Such benevolence must at times meet with unworthy recipients; but these converts are not helped very much nor for very long. These sufferers for conscience' sake are enabled to begin life afresh, and become new centres of usefulness.

The present position of the Jewish race is of peculiar interest and importance. In finance and in the press its influence is enormous. In any European war the influence of the great financial Jewish houses thrown into the scale would be very great. In the meanwhile there is the claim that the Jews should possess Judaea. When it was proposed to some wealthy Jew that they should seek to buy

Palestine from the Turk, the answer was: "No; we will never buy it; it is our own by inheritance." At the present time the attention of Jews all over the world is greatly concentrated upon the Holy Land. Bishop Blyth of Jerusalem reports an enormous increase in the Jewish population of Palestine; and in Jerusalem the increase is entirely made up of converted and unconverted Jews. The effect of modern observation is to exhibit the fertility of the country in former ages. Colonies of Jews are now settling down in agricultural holdings. There has been a remarkable immigration of Bessarabia of Jews who have come to recognise Jesus as the Messiah. There is more material progress in Palestine than in any other part of the Turkish empire. At Haifa is one of the colonies of the Temple Society, an association of some 5,000 members in Palestine, Germany, and Switzerland. To the south of Mount Carmel there is a tract of land which has lately been purchased by the Central Jewish Colonisation Society of Roumania for the Hebrews forced to leave that country. There are four Jewish and two German Colonies in the neighbourhood of Haifa, two of the former being largely supported by Baron Rothschild; and also a large Jewish agricultural college. There are now about 30,000 baptised Jews in the world. There seems also, upon the whole, to be a more general aptitude to receive the truth. The Christian Scriptures are, for the most part, willingly received. The long discipline of ages seems to have brought some disciples.

SOCIETY.

The marriage of Major J. de Courcy O'Grady, Connaught Rangers, to Miss Evelyn Wanda L. Mattei, youngest daughter of the late Major-General Mattei, C.M.G., R.M.L.A., and Mrs. Mattei, of 61, Strada Britannica, Valletta, will take place on Monday next.

The marriage announced between Captain O. J. Daniell, the Queen's Own (Royal West Regiment), and Miss Adams will take place at the parish church, Folkestone, on Wednesday, January 20, at half-past two.

The marriage arranged between Captain Herbert Batson, the Devonshire Regiment, youngest son of Thomas Batson, of Eberly Torrington, North Devon, and Florence, second daughter of Edmund Newman Snow, of The Quarries, Exeter, will take place early in February.

A marriage has been arranged between Mr. William Thwaites, Royal Artillery, and Mabel, second daughter of the late Rev. S. H. Cubitt, rector of Scarning, East Dereham, Norfolk.

Also between Miss Constance Lister, third daughter of Sir Villiers Lister, K.C.M.G., and Mr. Frederic Hartmann.

Also between Captain William Hussey Walsh, the Cheshire Regiment (late 22nd), second son of Mr. Walter Hussey Walsh, of 1, Glendower-place, and of Mulhussey, co. Roscommon, and Miss Mary Francis Evered, only daughter of the late Rev. Everard R. F. Evered and Mrs. Evered, of Wadhurst Castle, Sussex.

Also between Lord Stormonth-Darling, one of the Judges of the Supreme Court in Scotland, and Ethel Hay, younger daughter of Major W. Baird Young, R.A., of Ascreavie, Forfarshire.

Also between Commander Philip F. Tillard, R.N., Her Majesty's ship *Surprise*, and Lady Francis Cecil.

The village of Dovea was lately *en fete* for the marriage of Miss Christine Louise Newell, the eldest daughter of the Rev. Jas. Fred. Newell, with the Rev. Robert Herzlet Meade Carroll, A.B., St. Nicholas, Cork, son of the late Edward Carr Carroll, A.M., diocese of Cloyne. The village church was in festal garb, and looked very pretty with choice flowers, given for the occasion by Miss Newell's friends, the members of Colonel Trant's family, Dovea House. At the hour fixed for the ceremony the church was well filled by the bride's many friends among the local gentry, and by the villagers. It was especially pleasing to notice in these days of distraction the large number of people present in church, who came to testify their regard and esteem for Miss Newell, and the affectionate place her efforts in promoting goodwill and peace among all, irrespective of creed, has won for her in the hearts of all. The marriage service was fully choral, and beautifully impressive, the

children of the village choir singing the *Responds* and other music remarkably well. The officiating clergy were the bride's brother, the Rev. C. I. F. Newell, A.B., late member of the Winchester College Mission, Portsmouth, and now curate to his uncle, Glenava, Antrim; and the Rev. J. F. Newell, the bride's father. The vested clergy, receiving the bridal party at the church porch, headed the wedding procession up the nave, the choir and congregation meanwhile singing the hymn, "How welcome was the call," to the strains of a very beautiful tune composed for the occasion. Here, at the choir steps, the first portion of the marriage service was conducted by the bride's brother, who, upon declaring the happy couple to be man and wife, rising from their knees, followed the clergy to the chancel rail, the choir meanwhile chanting the "Deus Misereatur." The remainder of the service was conducted in front of the Holy Table, the "Responds" being sung to the 7th Gregorian tone, the "Kyrie" and "Pater" to Tallis's music, the whole showing how beautifully impressive the marriage service is when thus conducted. Miss Somerville, under the guidance of Mrs. Trant, of Dovea House, played the "Wedding March" and the rest of the music with much precision and taste. The bridesmaids were the bride's two sisters, the Misses Nina and Emmeline Newell. The groom was attended by Mr. R. W. Wiseman Alexander, T.C.D. The bride wore her going-away dress, and she and her maids carried bouquets of white chrysanthemums, kindly sent her by Mrs. Low, Kilshane. After the marriage ceremony a reception, numerously attended, was held in the Parsonage, and, after many salutations, later in the afternoon the happy pair left for Monkstown.

Mr. Frank Huntsman, of West Retford Hall, was recently married to Miss Wentworth, second daughter of Mr. T. C. Vernon Wentworth, of Wentworth Castle, in St. Mary's Church, Barnsley. The bridesmaids' costumes were of old gold *moiré* poplin, the panels and tabs being richly braided with brown and gold; the *Directoire* coats of golden brown plush opened over vests of poplin richly embroidered, the sleeves being slashed with gold embroidery, and they wore large picturesque hats to match, with shaded brown and gold feathers. Pearl brooches formed of two hearts intertwined, surmounted by a crown, and lovely bouquets were the bridegroom's gifts to them. The bride wore a dress of rich ivory striped satin, covered with Brussels lace flounces, the gift of her mother, with train and bodice of French brocaded satin edged with ostrich feathers and orange blossoms; a wreath of the same flowers was worn in the hair, with a lace veil fastened by diamond stars, and her jewels included a diamond and pearl necklace, the gift of her father, and a pearl and diamond brooch, the present of the bridegroom. In the course of the day the newly-married pair left for Black Heath, Suffolk, the bride travelling in a costume of blue camel-hair cloth trimmed with beaver, and waistcoat of embroidered tan cloth, with hat to match.

The marriage of Mr. Ferdinand C. Logan-Horne, of Broomhouse and Edrom, Peebles, N.B., with Lily Grace, widow of Mr. Thomas Hayes, of Durban, Natal, was lately celebrated in St. George's Church, Hanover-square. The bride was married in her travelling-dress of the palest fawn-faced cloth, handsomely embroidered with brown and gold tinsel cord and braid; the long gored skirt was trimmed with a band of Russian sable placed above the braiding round the foot, the bodice being similarly treated with fur. The bonnet, to match, was ornamented with ostrich feathers of the same colour as the fur, and in front was a coquettish little bow of pale blue velvet. She wore a double-heart brooch, and a bracelet, the gifts of the bridegroom, and held a bouquet of white roses and hyacinths, tied with the bridegroom's regimental colours (light and dark blue).

A pretty wedding took place lately in that church of the "North Countree" which shadows the last resting place of our poets, Wordsworth and Charles Lamb. The bride was Miss Agnes Fothergill, the second daughter of Mr. Fothergill, J.P., C.C., of Allan Bank, Grasmere; and the bridegroom was Mr. Harry Percival Hannay, the son of Mr. Hannay, of Leamington Spa. The officiating clergymen were the rector of Grasmere Church, the Rev. H. M. Fletcher, assisted by the Rev. E. M. Reynolds. The bride, who entered the church on her father's arm, and was also given away by him, was attired in a dress of lovely white silk, trimmed with feathers, and wore a costly lace veil. She was accompanied by four bridesmaids and two train-bearers. The bridesmaids were Miss

Ethel and Miss Nellie Fothergill (her sister), and Miss Hannay and Miss F. Hannay (sisters of the bridegroom). They were dressed similarly to the lady whose marriage they graced, in white silk dresses and veils, and carried beautiful bouquets. The bride's bouquet was a shower one of the choicest exotics. Miss Joan Hannay Fothergill and Master William Hannay Fothergill (sister and brother of the bride) bore her train. The service was fully choral, and Mrs. Fletcher presided at the organ. As the wedding party entered the church, the organist played selections from Beethoven's "Military Symphony." Then the bride and bridesmaids entered. The choir met them at the church door, and the hymn commencing "The voice that breathed o'er Eden" was heartily sung. "Rest in the Lord" was sung after the first blessing, and the Psalm, "Beati Omnes," as the bridal party moved from the chancel steps to the altar. As the registers were being signed, Mrs. Fletcher effectively played the "Wedding March" of Mendelssohn and the march from "Norma." Mr. Charles Hannay acted as bridegroom's best man to his brother. Grasmere Church was very prettily decorated with palms and many other plants in honour of the interesting occasion. The wedding presents were numerous, and some of them very handsome.

Mr. George C. A. Rowley, eldest son of Sir George Rowley, Bart., of the Hall, Oswaldkirk, York, and Caroline, only daughter of the late Rev. John Cuming and Mrs. Cuming, of The Grange, Shipton, York, were recently married in Shipton Church. The bride wore a dress of white faille, trimmed with old Limerick lace, her mother's gift, and made with a Court train. She wore orange blossoms in her hair, and a tulle veil, and carried a beautiful bouquet, the present of the bridegroom. In the course of the afternoon Mr. and Mrs. George Rowley left for York, *en route* for the South. The bride's travelling-dress was of grey cloth, with vest of pink brocade, and grey velvet hat to match.

In Rugby School Chapel on Tuesday afternoon the Bishop of London celebrated the marriage of Mr. Basil Johnson, third son of the late Dean of Wells, to Miss Bessie Percival, only daughter of the Rev. S. Percival, Headmaster of Rugby. After the ceremony a reception was held in the new school, and later on the bride and bridegroom left for London. The presents numbered over 350, and included gifts from the members and assistant masters of the school.

The marriage of Captain G. J. Younghusband, Queen's Own Corps of Guides, and Madeline, eldest daughter of Mr. Edward Wood, Culmington Manor, Shropshire, was solemnised at All Saints' Church, Culmington. The bride wore a dress of white satin, draped with old Brussels lace; in her hair was a spray of orange blossoms, white heather, and myrtle, and her tulle veil was fastened by three diamond stars, the gift of her father; her other ornaments were a diamond necklace, the gift of her aunt, Miss Wood, and a diamond bracelet given her by Mr. and Mrs. Allcroft. A little bridesmaid had for companion a page in Highland dress. The bridesmaids' dresses were white Bengaline, with ostrich feather trimmings, and their hats were white cloth turned up with rose de Barry velvet, and trimmed with ostrich feathers. They wore sprays of white heather, fastened by blue enamel and gold brooches, with the inscription "Queen's Own Guides," and carried bouquets of lilies of the valley and white azaleas, the gifts of the bridegroom. In the afternoon the newly-married couple left for Oxford, *en route* for India. The bride's travelling-costume was of brown cloth, trimmed with velvet and golden otter, and hat to match of felt and ostrich feathers.

On the 3rd inst., at St. John's Church, Moor-Allerton, Leeds, by the Rev. Marshall George Vine, assisted by the Rev. Dr. Smyth and the Rev. Frank Burnham, vicar of the parish, Mr. John Till, Burton Hastings, Warwickshire, was married to Florence, the daughter of Mr. George Watson, Donisthorpe House, Moor-Allerton. The bride, who was given away by her uncle, Mr. Charles Watson—owing the illness of her father—wore a lovely dress of white satin duchesse, with a long Court train entirely separate from the rest of the gown. The bodice and skirt were trimmed with Honiton lace the gift of the bride's grandmother, and orange blossoms. The veil was of tulle, fastened to the hair by a diamond star and a small wreath of orange blossoms. She wore a lovely pearl necklace, the gift of the bridegroom, and carried a bouquet of choice flowers. The only bridesmaid was the sister of the bride, Miss G. Watson. She wore a charming dress of white corduroy, trimmed with gold passementerie, with felt hat trimmed with white ostrich tips, and carried a lovely bouquet

of choice bronze and yellow chrysanthemums, the bridegroom's gift being a pearl brooch. The bride's mother wore a black velvet gown, bonnet to match, trimmed with feathers and jewelled band. Mrs. Ashwin, sister to the bride, wore an olive-green velvet gown, the front embroidered in gold, and train *en princess*. She wore a large green felt hat trimmed with shaded green feathers. Mrs. C. Watson wore a terra-cotta Bengaline, feather trimmed, and bonnet to match. Mrs. Till was in a vieux-rose brocade, with hat in same shade. Mrs. J. J. Cousins looked well in a handsome black brocade. The best man was Mr. R. B. Dobell, of Liverpool; and Mr. J. Watson conducted his mother up the aisle to the chancel, which was beautifully decorated with choice flowers and palms. The bride's going-away dress was a tailor-made fawn cloth, jacket to match, trimmed with beaver, and large felt brown hat with feathers.

The Rev. John Blanch, of the Retreat, Sherborne, Dorset, Bursar of Sherborne School, and late Fellow of St. John's College, Cambridge, was married to Miss Shirley Maria Whitehead, only daughter of the Rev. Alfred Whitehead, vicar of St. Peter's, Isle of Thanet, Kent, in St. Peter's Church, on the 17th ult. The Rev. Shirley Woolmer, vicar of Sidcup, officiated, assisted by the Rev. E. Buckmaster, vicar of Epping, and the Rev. Canon Young, Head Master of Sherborne. The bridesmaids, five in number, were dressed in cream-coloured ribbed cloth, made *à la Princesse*, with white satin ribbons and lace, wreaths of natural roses, and tulle veils. They wore gold brooches, with double hearts in pearls, the gift of the bridegroom, and carried posies of roses tied with pale pink ribbon. The bride, who entered the church at two o'clock, accompanied by her father, was attired in brocade satin, with white marabout feather bordering round the train, the petticoat of plain satin being trimmed with chiffon and marabout; she wore a wreath of natural orange blossoms and a tulle veil, fastened by a diamond spray, the gift of the bridegroom, and among other ornaments was an opal and diamond bracelet, presented to her by the churchwardens and parishioners of St. Peter's. The Rev. D. Edwards, headmaster and vice-provost of Denstone College, officiated as groomsmen. The reception was held at St. Peter's Vicarage; and, on leaving for the honeymoon, the bride wore a travelling-dress of terra cotta ribbed cloth, trimmed with black satin ribbons and chiffon, and black hat with feathers to match the dress.

The marriage of Lieutenant Charles Dudley Carleton-Smith, of the 3rd Battalion East Surrey Regiment, and of The Warren, Sydney, Gloucester, eldest surviving son of Colonel Carleton-Smith, and Henrietta, youngest daughter of H. P. Dowson, Esq., of Camden House, Reading, was solemnised recently at St. Mary's Church, Reading. The bride wore a handsome Princess dress of white satin, with silk broché train from the shoulder, and carried a magnificent bouquet of white lilies, roses, and orange blossoms. The Rev. Canon Garry officiated, and the service was fully choral. Subsequently the newly-wedded couple left *en route* for Paris. The bride's travelling-dress was of navy-blue cloth, with hat to match.

In St. Andrew's Church, Ashley-place, Victoria-street, was recently solemnised the marriage of Mr. Frederic Armand de la Cherois Crommelin, of Currowdore Castle, co. Down, with Nina, youngest daughter of the late Rev. Calvert Jones, of Heathfield, Swansea, and Mrs. Calvert Jones of Newell Hall, Bracknell, Berks. Mr. Charles Brownlow acted as groomsmen, and there were four bridesmaids. The bride, who was given away by her mother, was attired in cream and silver brocade, with Court train, and full chiffon sleeves. Her veil of exquisite old Brussels lace (the gift of her mother) was fastened with large diamond stars, the bridegroom's gift, and she carried a lovely bouquet of exotics. The bridesmaids' costumes were of fawn cloth, with bodices and sleeves of moss-green velvet, and ceintures of gold passementerie; their hats being of green velvet trimmed with gold, and green ostrich feathers. The bridegroom presented each with a gold pin brooch with pearl hearts interlaced, and a bouquet of pink carnations tied with ribbons of the same colour. Mrs. Jones, mother of the bride, was elegantly attired in grey velvet with front of grey and pink brocade, with bonnet to match. Master Hugh Greenhill, wearing a sailor suit of white silk, with pale blue collar, acted as trainbearer to the bride. The Rev. R. Leonard, rector of Beaminster, Dorset, performed the nuptial rite, assisted by the Hon. and Rev. John Stafford Northcote, vicar of St. Andrew's. The ceremony over, the bridal party proceeded to 3, Marlborough-mansions, Vic-

toria-street, where Mrs. Calvert Jones received her numerous friends; and later in the day the newly-married couple started for the Continent, where the early days of the honeymoon will be spent. The bride went away in a travelling-costume of fawn cloth, trimmed with gold passementerie and beaver fur, with hat to correspond.

The marriage of Mr. Arthur Heygate, third son of Sir Frederick Heygate, Bart., with Miss Harvey, only daughter of the late Mr. E. N. Harvey, of The Purlieu, Hythe, Hants, and Overcross, Hereford, was recently solemnised at St. George's Church, Hanover-square. The bride was married in her travelling-dress of dark grey corduroy cloth, relieved with chiffon, and she wore a velvet bonnet ornamented with grey ostrich tips. Among the relations and friends present at the ceremony were Sir Frederick and Lady Heygate and Misses Heygate, General and Mrs. Algernon Stewart, Miss Evelyn Carr Lyon, Major and Mrs. Heygate, Mr. and Mrs. Evelyn, Mr. John Evelyn, &c.

The annual Hampshire County ball took place at the Townhall, Christchurch, on Tuesday, and passed off very successfully. The lady patroness was Lady Meyrick, of Hinton Admiral, and the president was Colonel Sir John H. Thursby, of Holmhurst. There was a very large attendance, including many of the principal residents of Christchurch, Bournemouth, Wimborne, and the New Forest. The Earl and Countess of Malmesbury brought a large party from Heron Court, Lady Meyrick and Sir John Thursby each had a large company, and Mr. John Aird, M.P., who is temporarily residing at Highcliff Castle, was accompanied by several visitors. The music was supplied by the band of the Royal Marines.

Captain Pearson and officers of the Royal Naval College, Portsmouth, gave a successful dance on the 11th inst. The company included the Earl and Countess of Clanwilliam, Lady Elizabeth Meade, Admiral Superintendent and Mrs. Fisher, &c. The lecture room, which was converted into a ballroom, was prettily decorated with bunting and armour trophies, and the supper tables were artistically ornamented with flowers and a quantity of white Worcester china. The Admiral's band played a pretty selection of dance music, a noticeable feature of which was the "Pas de Quatre," to which a sort of lively mazurka was danced twice in the evening. Lady Elizabeth Meade, an elegant costume of white satin, with front of jewelled embroidery; Mrs. Pearson, who received the guests, was in maize brocade of a zigzag pattern, trimmed with beautiful lace, diamond ornaments and pendant; Miss Marchant's dress was of pink satin made in the Empire style, the gathered bodice and the skirt edged with a thick ruche; Miss E. Marchant wore a dress of white satin similarly made; Miss Maud Douglas wore primrose brocade, the bodice edged with a deep gold fringe; Mrs. Woodward's dress, of pink embossed velvet, was very stylish; Miss Griffith's gown of white satin, trimmed with Oriental embroidery, and finished with a sash with long ends coming from the shoulders, was much admired; Mrs. Collingwood Hughes looked well in a dress of pale green and pink, edged with a ruche of the two colours, the bodice trimmed with pink chiffon; and Miss Rose Parson wore a pretty dress of salmon-pink satin and chiffon, with Swiss belt of silver embroidery.

The marriage of Mr. George Nugent, Grenadier Guards, eldest son of Mr. Edmund Charles Nugent, of West Harding Hall, Norfolk, and Isabel Mary, second daughter of Lieutenant-General Sir Edward Bulwer, K.C.B., Lieutenant-Governor of Guernsey, was recently solemnised in St. George's Church, Hanover-square. A detachment of non-commissioned officers of the Grenadier Guards lined the aisle throughout the service, which was fully choral. The bride came with her father, Sir Edward Bulwer, who led her to the Communion rails and afterwards gave her away. She wore a dress of the richest white satin, elegantly trimmed with old Brussels lace, and made with a full Court train; her tulle veil covered a spray of real orange blossoms, and was fastened by a magnificent diamond star, the gift of the ladies of Guernsey, her only other ornament being a diamond and ruby grenade, the gift of the bridegroom. Eight bridesmaids were in attendance, wearing simple dresses of white crêpon, trimmed with beaver fur and gold passementerie. Their hats were of beaver-coloured cloth, ornamented with ostrich feather tips to match, and relieved with rose pink rosettes. The bridegroom presented each with a gold bangle with the initials of himself and the bride, and a bouquet of pale pink carnations, intermixed with foliage, and tied with ribbons to match. Two small cousins

of the bride acted as train-bearers, wearing picturesque costumes of the Tudor period carried out in white satin, the bride's present to them being diamond trefoil pins. The bridegroom was attended by his brother, Mr. Claud Nugent, as best man. The Rev. Bradley H. Alford, M.A., vicar of St. Luke's, Nutford-place, officiated, assisted by the Rev. F. F. Nugent, brother of the bridegroom. The ceremony over, the bridal party afterwards met at 3, Audley-square, Mayfair, the residence of the bride's aunt, Mrs. Henry Caldwell, where the reception was held, and early in the afternoon Mr. and Mrs. George Nugent left for Dover, en route for Paris. The bride went away in a costume of beaver-coloured cloth, with pink and gold embroidered waistcoat, and hat and cloak to match.

At St. Peter's Church, Cranley-gardens, Mr. Henry McFarlain, of Hunstown House, co. Dublin, was recently married to Miss St. John Clarke, the daughter of the late General St. John Clarke, K.H. The bride was given away by her brother, Colonel Shadwell Clarke, Royal Body Guard, and was attended by her two nieces, Miss Henrietta Clarke and Miss Best. The wedding gown was of pale heliotrope satin, with Court train draped from the shoulders, and edged with ivory-white Mongolian lamb. The petticoat of the same satin was most elegantly draped with exquisite Brussels lace caught with sprays of orange blossom. A plume of ostrich feathers and a spray of orange blossom was worn in the hair, and the lace veil, held by diamond stars, fell over the train. A reception was afterwards held at 15, Pelham-crescent, the residence of the bride, and was largely attended. The travelling-gown was of grey brocade, with mantle of matelassé and velvet, and the bonnet of crimson velvet and salmon-pink feathers.

CHIT CHAT.

The Duke of Clarence's wedding is fixed for February 27.

It is the wish of the Queen that the Duke of Clarence and Princess May, after their marriage at St. George's Chapel, Windsor Castle, shall return to the Palace through the Henry VIII. gateway, down Castle-hill, passing through High-street and Park-street to the top of the Long Walk, entering the Quadrangle by the York and Lancaster Towers. The royal guests attending the wedding will also return to the castle.

Among the many royal personages abroad who have already signified their wish to be present at the wedding of the Duke of Clarence are the King and Queen of Denmark, the King and Queen of Württemberg, the King of the Belgians, and the Empress Frederick and her daughters. It is expected that those members of the reigning Houses of Europe who cannot attend will be represented by the senior members of their families.

It is rumoured that Her Majesty intends to commemorate the marriage of the Duke of Clarence and the recovery of Prince George of Wales from his serious illness by raising the latter to the peerage.

A stained-glass Jesse Stemmatia window, by Clayton and Bell, has just been placed in the south transept of the Cathedral at Oxford to the memory of the late Dr. Liddon; also a memorial brass has been placed on the south side of the nave upon the column immediately adjoining the censor's seat, to mark the place where Dr. Liddon was wont to worship. The inscription on the brass is as follows:—

IN MEMORIAM
HENRICI PARRY LIDDON
HUIUSCE AEDIS ALUMNI
IUXTA HANC COLUMNAM
PRECIBUS INTERESSE SOLITI
FENESTRAM
IN AUSTRALI ECCLESIAE CRUCE
STEMMATE IESSE ORNANDAM
CURAVERUNT AMICI
A.S. MDCCCXCI.

It is stated that there is at this moment in Clissold-park a "Glastonbury thorn" bursting into bloom, while all the other plants of a similar kind, but not of the famous Glastonbury stock, are bare and leafless. According to an ancient legend the Glastonbury thorn is timed to bloom annually on Christmas Day.

France is the only country which approaches Great Britain in the strength of its Navy; but even France has only sixteen battle-ships in commission, as against our twenty-nine, and twenty-two cruisers, armoured and unarmoured, as compared with fifty-four; while her "other ships" are twenty-eight, as against our sixty-five. Russia has only one battle-ship in commission, Germany six, Italy five, Spain one, China four, and the United States none.

The *Figaro* announces that insanity has become so common in France that the asylums are no longer sufficiently large to contain all the unfortunate people who have lost their reason. The Assistance Publique has, therefore, decided to place a certain number of the harmless pauper lunatics with peasant families, just as it puts out pauper infants and children to nurse. This is, it appears, the only practical means of avoiding the cost of building new asylums.

The people of Paris have consumed within the year 21,291 horses, 229 donkeys, and forty mules, the meat weighing, according to the returns, 4,615 tons. At the 180 shops and stalls where this kind of food is sold the price has varied from 2d. a pound to 10d., the latter being the price of superior horse-steaks. But only about one-third of the meat is sold fresh and undisguised; the rest is used in making sausages, and it should be added that 402 horses were seized and condemned as unfit for food before entering the sausage state.

The country whose mercantile marine approaches nearest to our own is Germany, with 1,409,838 tons, but she is a bad second when compared with the 10,895,504 tons of British shipping. America is third with 1,021,595 tons of sea-going vessels only, and France comes fourth with 934,946 tons.

An Australian writer finds fault with the girls of Victoria for their love of slang. "Take the cake" is not strong enough for them. They say, "Yank the bun." It is even said that when a gentleman asked one of these ladies if she would be his wife, she replied, "You bet your life I will."

A curiously wrought funeral pall, nearly 400 years old, presented some time to the year 1516 to a fraternity or brotherhood, dedicated to St. John the Baptist at Dunstable, by Henry Fayrey and Agnes his wife, has just been forwarded to Canon Macaulay, the rector, and churchwardens of the parish church, in trust as a valuable relic.

Mr. W. M. F. Petrie has established his headquarters this season at Tel-el-Amarna, and is busily engaged, with a gang of native labourers, in clearing the ruins of the palace of Khu-en-Aten, the mysterious so-called "heretic king," who succeeded, as some suppose, or, as others believe, was identical with, Amen-hotep IV.

The human remains, recently disinterred by convicts, whilst carrying out some excavations in the construction of a fort at Luton, near Chatham, are thought to have belonged to pre-Roman times, and probably to have lain there for nearly 2,000 years. The bones were those of men of considerable stature, one of whom must have been fully 7ft. in height. Near to the grave was an ancient cave dwelling.

It is asserted that the celebrated library of Ivan the Terrible was not destroyed in the burning of Moscow. In 1837, amongst the ruins of the Kremlin were discovered the remains of the most ancient part of the old Palace of Vassili IV., with a little chapel. Last year further traces of this palace and chapel were brought to light. A movement is on foot to obtain permission thoroughly to explore the Kremlin, and if the search should be successful in restoring the 800 Latin and Greek manuscripts, or any portion of them, to the scientific world, a most valuable addition to our classical texts will result.

The Pope celebrated Mass in St. Peter's at half-past seven on the morning of Christmas Day.

The public wealth in the United States is £208 per inhabitant, as compared with £247 in the United Kingdom, £224 in France, and £140 in Germany.

Everybody admits the necessity for a proper system of pronouncing geographical names—a necessity to which the Royal Geographical Society has promptly responded. The broad features of the system it recommends are (1) that vowels are pronounced as in Italian, and consonants as in English—i.e. a sounds as in father; e sounds like a in fate; i like e in be; o is long as in note, and u is like oo in boot; (2) that every letter is pronounced, and when two vowels come together each is sounded, no redundant letters are introduced; (3) the acute accent is used in maps to denote the syllable on which stress is laid, as e.g., Veróna, Chicágo.

Bishop Freppel has left directions that his heart which is to be interred beside his mother's in a convent at Angers, shall be transferred to his native village, Obernai, whenever Alsace is again French.

The Russian navy consists at the present time of thirty-six first-class vessels, forty-eight second-class ships, eighty-eight third-class ships, and twenty vessels of the fourth class, or a total of 192 vessels. Government have just ordered two vessels from Herr Schichau, of Elbing, and preparations are being made at the yards in St. Petersburg for the construction of two ironclads of 1,020 tons. The St. Petersburg yards are also being considerably enlarged to enable them to undertake the construction of eight vessels during next year.

During the progress of the work of restoring Crowland Abbey an interesting discovery has been made. The workmen were about to move a decayed

stone when they discovered that the walls between the buttresses consisted of only thin casings of stone built over an older wall, which was completely covered with panelling similar to that on the interior of the west wall of the tower. The tower of this historic building has now been made safe from its foundations, while the spiral stairs, the bearing arches which carry the steeple, and the porch with the King's chamber are all secure. The preservation of the bell chamber is about to be undertaken, with the necessary work of putting the fittings of the bell in a safe and workable condition. When this is accomplished the Early English doorway into the nave, with its interesting legendary sculptures, is to be attended to.

Some years ago attention was called to the presence of arsenic in American apples. The subject created a sensation in the fruit trade at the time, and in due course, from actual experiment, it was admitted that the apple, when syringed with the poisonous solution we condemned, did absorb small quantities of arsenic. But what with the poison absorbed, and what with the thin coating that is left on the skin, apples that have been treated in this manner are positively dangerous to health. The use of poisonous insecticides by American fruit-growers is upon the increase. They apply them to all kinds of fruits grown, and to such an extent that the authorities have again and again protested against the dangerous nature of the compounds used. Only recently the New York City Board of Health condemned grapes on the market that showed signs of poison on the stems, and had tons of them destroyed.

At the last meeting of the Royal Meteorological Society Mr. F. J. Brodie read a paper, "On the Prevalence of Fog in London during the Twenty Years, 1871 to 1890." The popular notion that November is *par excellence* a month of fog is not confirmed by the figures given by the author. The number of fogs in that month is, if anything, slightly less than in October or January, and decidedly less than in December, the last-mentioned month being certainly the worst of the whole year. The latter part of the winter is not only less foggy than the earlier part, but is clearer than the autumn months. In February the average number of days with fog is only 6.6, as against 8.9 in January, 10.2 in December, 9.2 in October, and 8.8 in November.

In February the average number of days with fog is only 6.6, as against 8.6 in January, 10.2 in December, 9.2 in October, and 8.8 in November. In December, therefore, every third day on an average is a foggy day.

During 1890 about 1,000 tons of chickens left Sussex for London alone. A thousand tons is a figure that conveys but little impression to our minds. But let us remember that each fowl only weighs about 4lb., and then we will see that to make up the 1,000 tons there must have been considerably over 500,000 chickens, the exact figures being 560,000.

Dr. Bide, a Spanish medical man, has recently explored a wild district in the province of Caceres still inhabited by a strange people, who speak a curious patois and live in caves and inaccessible retreats. These singular remnants of some prehistoric race have a hairy skin, and have hitherto displayed an inveterate repugnance to mix with their Spanish and Portuguese neighbours. Lately roads have been pushed into the district inhabited by these "Jurdes," and, according to Dr. Bide, they are beginning to learn the Castilian language, and to appear at fairs and markets in the province, in order to purchase a few modern commodities and agricultural implements.

A Kansas man on one result of prohibition in his State writes as follows:—"The fact that many people in prohibition States are using antipyrine as a substitute for alcohol shows how hard it is to make people sober by Act of Legislature. Kansas druggists sell an immense quantity of quinine, as well as bottles of bitters and tonics by the thousand, and prohibition seems only to succeed in compelling people to change their favourite drink. It is difficult to imagine anyone eating quinine or drinking it in solution for enjoyment or from taste, but the habit is a very common one in almost every large city; and now antipyrine is being taken to in the same way. No one can take large doses of quinine with impunity very often, and anyone who indulges in the antipyrine habit is laying up for himself a stock of suffering and debility which will make life a burden to him.

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes 7d., tins 1s. 1d., labelled "James Epps & Co., Homoeopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

HEALTH WITHOUT PHYSIO.

People frequently wonder how it is that by wearing Harness Electropathic Belt disease may be speedily and effectually exterminated from the system. The fact is that the majority of suffering men and women have, from their very childhood, been so accustomed to fly to noxious drugs and quack medicines, in the hope of obtaining relief whenever they have felt unwell, that they are now naturally inclined to doubt the efficacy of so simple and convenient an appliance as this genuine Electric Belt.

Let such people once take the trouble to enquire into the matter for themselves, and either call or write, and have its action fully explained to them, and they will no longer be sceptical.

The Medical Battery Company (Limited) are the sole proprietors and manufacturers of Harness Electropathic Appliances, and all in search of health are cordially invited to call if possible at their Electropathic and Zander Institute, 52, Oxford-street, London, W., and personally inspect the originals or copies of the thousands of unsolicited testimonials they have received. We do not think that those who act on this advice will have any doubt afterwards regarding the positive healing influence of mild continuous currents of electricity, such as are imperceptibly generated by wearing one of

HARNESSES' ELECTROPATHIC BELTS.

These world-famed restorative appliances are light and comfortable in wear, and the practical as well as scientific evidences we have of their remarkable curative efficacy is absolutely indisputable. The Company's consulting officers are only too anxious at all times to answer any questions on the subject, either personally or by correspondence, and we sincerely trust that their efforts to provide suffering humanity with perfect appliances as aids to health, and the most approved methods of electrical treatment, may be amply rewarded in the future as in the past, and that the thousands of pounds they have spent and are spending annually in advertising may be the means of preventing the intrusion and fraudulent dealings of pirates and vendors of the most useless bogus toy appliances, and bring Harness' genuine Electropathic B. Its under the notice of every suffering man and woman in the Kingdom.

We may add that those ailments which have been cured already by Mr. Harness' electropathic treatment can be cured again in the same way, and the more obstinate the disease the more anxious the Company's officers are to prove the marked supremacy of electricity over medicine or any other form of treatment.

Those of our readers who reside at a distance, or are otherwise unable to call and avail themselves of a free personal consultation, should preserve this notice and write without delay for descriptive illustrated pamphlet and book of testimonials. The latter contains copies of hundreds of letters received from all parts of the country, and from all classes of society, whom they have either relieved or completely cured of various nervous muscular, and organic affections, including the following:—

NERVOUS EXHAUSTION,

Physical Debility, Neuralgia, Sleeplessness, Brain Fag, Hysteria, Epilepsy, Melancholia, Paralysis, St. Vitus' Dance, Rheumatism, Gout, Sciatica, Lumbago, Defective Circulation, Poorness of Blood, Indigestion, Diarrhoea, Liver Complaints, Flatulence, Constipation, Kidney Disorders, Ladies' Ailments, Internal Weakness, Tropical Diseases, Impaired Vitality, Pains in the Back, Weak and Languid Feelings, Chest Complaints, Compensations, Eruptions, &c.

We wish to impress upon our readers that the Company's only address is the Electropathic and Zander Institute, 52, Oxford-street, London, W. (at the corner of Rathbone-place), and that during the many years they have been established in London they have succeeded in making their palatial premises the largest and only complete Electro-therapeutic Institute in the world.

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Copies can be obtained, price Sixpence each, from any newsagent.

"A RIFLE BALL AND A CHRISTMAS BOX."

"At the battle of Gettysburg a rifle ball broke my right arm just below the shoulder, and I never knew till then what a difference there is between an arm to lift with and an arm to be lifted."

So said an American officer the other day when a few of us had been talking about the mystery of life in the human body. Yet lots of people understand the principle. What do they mean when they say, "I could scarcely crawl." "I had to fairly lug myself along," &c. &c. Why, simply that the body had lost its surplus power: it had become a burden, instead of an instrument to carry burdens.

A woman writes in this way:—"I had constantly to lie down on the couch and rest. I had barely strength to crawl about. This was in the summer of 1882. The trouble first came upon me in 1876, when I was forty-two years old. Before that I had always been strong and healthy. Then, however, I began to feel tired, weary, and languid, and gradually I had to consider myself a weak, sickly woman. At first I had a bad taste in the mouth, and a sickening sensation at the pit of the stomach. My appetite was poor, and what little I ate gave me pain in the chest and sides. My food seemed to create wind, which rolled all over me. I got so bad that night after night I was unable to sleep. I was at times in great agony, and if I had not been obliged to work I should have taken to my bed. As it was, I struggled on as best I could; I saw a doctor and took various medicines, but none of them appeared to do me any good.

"I continued in this wretched state for seven years—1876 to 1883. Then came the help I had waited for so long and so hopelessly. In December of that year a little book was left at my house telling of a medicine called Mother Seigel's Syrup, and my husband read of a case like mine having been cured by it; and I felt a strong desire to try the medicine, but we could not spare the money.

"However, when my husband returned from Bangay on Christmas Eve he pulled out of his parcel a bottle of Seigel's Syrup and said, 'See, I have brought you a Christmas-box,' and it proved to be the most valuable one I ever had in my life. I began taking the medicine at once, and found great relief. My appetite returned and I gradually gained strength, and by the time I had taken six bottles I was a new woman. I could go about my laundry work with ease and pleasure. I still take an occasional dose, and keep in good health, for which I have to thank Mother Seigel's Syrup. I know a great many in this district who have received great benefit from the Syrup, one or two of the neighbours stating that but for it they would not now be alive. I desire others to know of what did me so much good, and to this end you have my consent to publish this letter, should you think it best to do so.

"Yours truly,
"(Signed) MRS. GOODERHAN,
"Earsham, Norfolk.

"July 11th, 1891."

We gladly extend our congratulations to Mrs. Gooderhan upon her recovery, and beg to say for the general behoof that the ailment which oppressed her for so long a time is unfortunately no stranger. Indigestion and dyspepsia lies at the very root of most diseases, for the reason that it arises in the stomach, upon the normal action of which good health necessarily depends. If we cannot digest our food everything, of course, goes wrong. For therein is the source of all power, strength, and vitality. From indigestion and dyspepsia proceed those poisons which, entering the blood, disorder every organ and process of the system. Rheumatism, gout, bronchitis, neuralgia, nervous prostration, most forms of diseases peculiar to women, chronic headache, pain and weakness in the muscles, mental dulness, and loss of ambition—all these and other affections are nothing more or less than results and signs of impaired or paralysed digestion. In short, they are mere words, the true and real disease being indigestion and dyspepsia.

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